



DOES THE "REVISED VERSION"

AFFECT THE DOCTRINE

OF THE

NEW TESTAMENT

AS EXHIBITED IN THE AUTHORIZED TRANSLATION ?

BY

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*"In the defence and confirmation of the gospel."*—PHIL. i. 7.

*"Veritas sui ipsius est index."*—BENGEL.

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1884.

This book presents evidence which demonstrates the challenges facing translators of the New Testament, and a discussion of the basis for which changes should or should not be made to translations, and under what circumstances.

The specific versions in question (within this book) are translations in English known as the Revised Version and the Authorized Version. The Revised Version was released to the public in 1881/82. The King James Translation was released in 1611.

The original questions about the translations and their contents relate to the work-product of those translators.

The RV stands for the Revised Version. This is the Revised Version translated at the direction of Westcott and Hort.

The AV stands for the Authorized Version, better known in America as the KJV 1611 or the King James Version – Original.

There are some books that may be of assistance to you, the reader, as you seek more information on this topic. We urge you to procure these books while they are still available. No matter when you read this, time is still shorter than you think.

As with most “revisions”, the Revised Version of the Bible by Westcott and Hort claimed to be an “improvement” over the original. However, the manuscripts used for that Revised Version were different

manuscripts than what the Protestant Church has used for thousands of years.

(the Protestant Churches did NOT originate at the time of the Reformation, though that is mostly a story for a different day. Some denominations and person came out of the Roman Catholic Church at the time of the Great Reformation (1517-1688), but many many protestant denominations already existed all around the world, and led their lives separately from Rome, and many had done this for hundreds of years. The Vatican has had a history of giving the non-Vatican congregations different names in different nations, thereby giving the impression that the theology or doctrines of those groups were different. Yet a study of those groups shows that their theology, even though the groups may have been separated by hundreds or thousands of miles, were very similar. The Vatican simply had been pretending at the divergence of the theology of others, hoping to be perceived itself, as the fount of truth. Trouble with this view arose from within the Vatican itself, as honest Roman Catholics began to disclose problems with the documents referred to by the Vatican, such as the Donation of Constantine, the document that claimed to provide the land-grant for the property upon which the Vatican sits. )

The manuscripts used by Westcott and Hort can be fundamentally traced to two: Codex Vaticanus and Codex Sinaiticus. Over and over, divergence of other manuscripts where they differ from the standard Textus Receptus will be traced to Codex Vaticanus or Sinaiticus, or to their families of manuscripts.

Those manuscripts have been compared actually line by line in several works, and the contradictions therein are in the thousands (without exaggeration).

The Textus Receptus has remained the basis for the Byzantine church and the Protestant churches, ever since the time of the Apostles. While many more ancient Greek and Hebrew manuscripts of the Bible have been discovered in the past 100 years and this is great, we should not fail to remember that 99.99% of those manuscripts confirm and authenticate the Textus Receptus and its original ancient Koine Greek text.

All that can be done is to point to the evidence, and help the reader learn and know where it may be found. But questions of this complexity cannot be handled in 5 minutes. There is no quick fix or instant solution.

Those who hold to the defense of certain institutions are not likely to be eager to give in to truth, facts or documentation unless the student who asserts those claims is very well versed in that of which he speaks.

Consequently, time to study these issues is paramount to those who value truth, who seek to follow the true God and who earnestly desire to be historically accurate.

There is direct relevance to those of a pragmatic bent. There is no question that MUCH understanding is needed in order to understand the texts of the Old and New Testaments, and the bearing they have to those who live at the time of the End of the Age.

There are those who will come, and there is one even who will call himself the Christ. The question is not whether he calls himself the Christ, but whether or not in fact he is the Christ OF GOD.

The question about the identity of who is Jesus Christ, and whether he has returned (or will) in the air, or whether his feet have touched upon the Mount of Olives as predicted toward the end of the 7 year period of difficulty, those are questions which are key to the understanding of one spiritual life, and one spiritual destination. Eternity is a long time to be wrong.

None of these questions can be answered instantly, but you may be amazed to discover what you can learn if you take an afternoon or some short time to invest in your own Eternal understanding and destination.

The manuscripts used in translations DO matter. They are NOT equal, they do NOT say the same thing, they do NOT mean the same thing. They are NOT dynamic, and they are not Equivalent. There are certain manuscripts, and certain families of manuscripts that are accurate, and there are other manuscripts that are NOT accurate.

Some of the Biblical manuscripts were intended to actually disclose truth and accuracy, and others were intended to lead you astray. Remember its only your eternal destiny which is at stake.

Others will tell you that theology is the province of the Experts. But theology and the study of manuscripts is too important to be left simply to the theologians. Most of

those theologians, are theologians only in name, and most teach dogma in a manner that aligns itself with Marxism. Their goal was not enlightenment, they did not have your best interest in their heart.

Their main goal was tenure and glory, and to achieve distinction often at the expense of history and truth. Do you not understand that if they had NOT taken that path (the path to the deception of the students), that their own scholarships, their own job, their own tenure, would never have been tolerated or accepted. Have you forgotten the millions of dollars an institution can loose, if it does NOT complete those contracts with the publishers ?

The publishers print their different versions and texts, and the academics supply the credibility for those products. [At least, the publishers hope you will think this is the case]. The stakes are very high, but the outworking of the student, and serious study of God by students, who God is, and how HE reveals himself are almost impossible ideas to find in the academic arena. Those goals are usually over-shadowed by the prospect of money, lots of it, if people will only agree to disagree with history and historic Christianity.

(and let us not confuse the pronouncements of the Bureaucratized Vatican, with Historic Christianity. These two are related to each other only in name or as they crossed paths. The Pope put himself in charge of *political* Christianity, while the Kings of old often did not know enough about God or the Bible to know how to resist the imperial Pope, but the common people labored as they do today, usually simply trying to do what is

right, and often despite the Vatican. The office of pope was never in the Bible nor was Peter ever officiating at Rome. The works of Littledate (petrine claims) demonstrate this, as do the works of Townsend (Accusations of History against...).

The point is that the modern translations of the text change details, actually thousands of details. By the time that the modern publishers are done with their work, they have another fancy product, some new and shiny book with which to help you part with more money, and perceive God a little more dimly. Those who would seek truth are likely to find it, in the pages of history, and in the lives and biographies of the true and rarer Christians of 300 and 400 years ago, who left a real record of what their struggles were, and the differences that those who are truly committed to GOD CAN make.

This book does not envisage the assault by modernists on the canon of the 66 books of the Bible, and that is not within the scope of this book, nor is it needed.

It is not a mystery to find that there were people who wrote books and made claims that Jesus Christ said things that he never said. That is not a surprise. It is not a surprise to find people who WANTED Jesus to say something else, and have tried to attribute all sorts of things to Him. That was occurring in the early days of the first Christians and that is occurring today also.

There are many authors today who claim to divulge the secrets of Christianity. It is interesting that the single MAIN feature that almost all of them share in common is that the Bible has it wrong, or it cannot be trusted or

Jesus had other statements that THEY are now going to share with you.

It seems not to occur to them that if any had an interest in preserving what Jesus Actually did say, it would be those early apostles. The one criteria for being an expert on "Christianity" - it seems, these days, is that one must first object to the words of Jesus, object to Christianity, or object to Christians.

That should not qualify one to be an expert.

In most other religions, it is those within those religions That know best what that religion teaches or advocates. Yet in the case of Christianity, those presented often as experts are those who, use their own beginning point as REJECTING Christianity.

In other words, these experts reject that the claim that Jesus Christ was pre-existent, reject that Jesus Christ was God, reject that the Bible has been faithfully transmitted to us in many manuscripts (though it has been), and reject the fundamental teachings about Christianity.

If these are their points at the outset, HOW are these people EXPERTS ???

The answer is that they do have ONE expertise: that expertise is in trying to separate Christians from Jesus Christ, and to separate inquiring minds from daring to pick up a copy of the New Testament or the Gospel of John and reading it for themselves.

Those people are not experts, they are simply disguised as credible in order to assault the historic Christian faith which is in the Bible, and in the ancient historic manuscripts.

Let us refuse to be so easily seduced, and make the effort to begin a serious study of the Word of God and how we should actually rely upon it, to reach its author, who is God.

The following books and links are provided as a basis for further inquiry:

The world and its god

The number of man, the climax of civilization

The English Revisers' [Wescott - Hort] Greek Text:  
Shown to be Unauthorized, Except by [errant] Egyptian  
Copies Discarded

Which Version by Philip Mauro

Codex B and its allies - Hoskier - Part 1 of Vol 1

Codex B and its allies - Hoskier - Part 2 of Vol 1

Codex B and its allies - Hoskier - Part 3 of Vol 1

Codex B and its allies - Hoskier - Vol 2

Translators of the King James Bible Version of 1611

Our Own English Bible

The Puritan Bible

The secret history of the Oxford Movement

the ancient Vallenses and Albigenses

Horae Mosaicae, or, A view of the Mosaical records - Vol 01

Horae Mosaicae, or, A view of the Mosaical records - Vol 02

The two Babylons; or, The papal worship proved to be the worship of Nimrod and his wife (1871)

The Origin of Pagan Idolatry Ascertained from Historical Testimony

Volume 1, Volume 2, Volume 3,

The image-worship of the Church of Rome

Mariolatry Idolatry Primitive Christian Worship

A complete history of the Waldenses - Vol 01

A complete history of the Waldenses - Vol 02

Popery, falsifier of Scripture

### Textus Receptus

Letters from Rome to friends in England

1) The traditional text of the Holy Gospels vindicated and established (1896)

2) The causes of the corruption of the traditional text of the Holy Gospels : being the sequel to The traditional text of the Holy Gospels (1896)

3) The revision revised - three articles reprinted from the Quarterly review

The historical evidences of the truth of the Scripture records

Recapitulated Apostasy - For those who have Ears to Hear -

Kanamori's Life-story told by himself; how the higher criticism wrecked a Japanese Christian-and how he came back.

Keep in mind that these only provide a starting place.

The good news is that once you have studied and learned the material, this is information that will help and encourage you for a long time. It will also help you with learning which questions to ask, and also learn where to find answers.

At this point, the information in your mind, is about all that you can count on, which cannot be taken away. All the rest is destined to fade with time. Whatever impact we hope to have, must be eternal impact, in a manner that can encourage others.



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INTRODUCTION.

DOES the Revised Version affect the doctrine of the New Testament? This is a momentous question. But, before we answer it, we must ask what has the Revised Version done? *It has made thirty-six thousand alterations* in the Authorized Translation. How is this? Have we not been told that—nay, we will not state what has been said by those who have cherished it, and loved it, and praised God for it, for nearly three centuries, for this would fill a volume; but we will state what the revisers themselves say of our Authorized Translation. Speaking of the character of our time-honoured translation, they say: "We have had to study this great version carefully and minutely, line by line, and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm." And their first Resolution was, "to make as few alterations in it as possible." (Pref.) How then did thirty-six thousand alterations creep in? We are told in answer, that it was framed from very imperfect materials, and that the number of

ancient MSS. of the New Testament which have been brought to light has vastly increased since it was written. It is said, indeed, that Erasmus had but sixteen MSS. while we now have 1600. We are told that the Greek text which was used by the translators of 1611, appears almost certainly to have been the fifth edition of Beza's Greek Testament, published in the year 1598; and that the variations from this edition which are to be traced in the Authorized Translation are only about a hundred and ninety in all, and that they are comparatively of but little importance; that this fifth edition of Beza was for the most part a reproduction of the third edition of Stephanus, 1550; and that Stephanus closely followed the fourth edition of Erasmus, published in 1527; his first edition having been published in 1516, and Cardinal Ximenes' Complutensian polyglot in 1522. That the materials principally used by Erasmus were: for the Gospels, an inferior MS. of the fifteenth century, with occasional use of two other MSS., one of them being of considerable interest, but which was "but little used or valued;" for the Acts and Epistles a MS. of the thirteenth or fourteenth century; and for the Apocalypse a mutilated MS. said to be of the twelfth century, in which the text is so intermixed with the commentary of Andrew of Cæsarea, that it would have been no matter of wonder if the representation of it in his first edition had been even worse than it actually was; and that both Stephanus and Beza had access to MSS. of which two or three at least were of considerable critical value, but of which neither editor made any real or consistent use.<sup>1</sup>

If then our Authorized Translation is founded upon such weak and defective authority, we cannot be surprised at the innumerable and gross errors which it must contain; we can only be surprised at its excellence. However, let us not be deceived. The following are some of the criticisms cast upon it by advocates and supporters of the Revised Version who have written upon the subject: "clumsy, and often absurd repetition," "completely perverts the meaning," "almost unintelligible," "utterly im-

<sup>1</sup> From Dr. Scrivener's *Introduction to the Criticism of the New Testament*. His remarks are quoted by Dr. Roberts's *Companion to the Revised Version of the English New Testament*; by *The Revisers and the Greek Text of the New Testament*, by Two Members of the New Testament Company; and by other writers.

possible rendering," "meaning quite obscured," "melodious glosses and mistaken interpretation," "familiar inaccuracy, and pretty-sounding error," "confuses the entire meaning of the passage," "hopelessly obscured." These are the constantly recurring criticisms of the Authorized Translation; while of the Revised Version we read: "an important light is thrown upon the passage," "a new meaning, and unquestionably a true meaning," "for the first time suggests to an English reader the true meaning," "the force of the Greek is brought out as in none of the previous versions," "a marked improvement," "how much the passage gains," "the gain is indisputable," "something to get rid of the false interpretation," "unquestionable errors exist in the Authorised Version, and it will be a practical gain to get rid of them," "some were indisputable blunders, and of these the correction will be universally welcomed." "Here is a plain and clear issue for the English public. What did they desire in the new revision? Did they want truth, accuracy, humble fidelity, and the minutest care; or did they want their ears to be pleased by the retention of incorrect and familiar rhythms? Did they desire to have truth or tradition—to hear the word of God, or to be answered according to their idols? Did they want a correct *sumpsimus*, or their erroneous but pleasing *mumpsimus*?" "the Revised Version is pedantic, unmusical; yet nearer to the original: and those who deny it are unreasonable and intemperate fanatics." These are some of the pleasing utterances of the new critics. Let us not suppose, however, that they have been allowed to have it all their own way. Learned writers of equal ability have risen up to defend the Authorized Translation, and to show that the errors that are complained of are on the side of the Revisers, and to prove that though there are some passages in the Authorized Translation which require amendment, we should be in a far worse condition if we accepted the Revised Version with its 36,000 alterations. They have shown that they are quite equal to take the Revisers on their own ground, and to decide the contest by authority of MSS., and versions, and by rules of grammar. Any one who has read the critical, masterly, unanswered and unanswerable articles in the *Quarterly Review* of October, January, and April, 1881–1882,

the two letters to the Bishop of London by Canon Cook, the same learned author's *Revised Version of the First Three Gospels*; Dr. Malan's *Plea for the Received Greek Text*; and *Seven Chapters of the Revision of 1881*, must be convinced of this: while the gentle and dignified answer by two members of the New Testament company, *The Revisers and the Greek Text*, is no answer at all, and the ungentle and undignified invectives of another writer totally miss their mark. If the Revisers declaim against the authorities of Erasmus, these protest against the untrustworthiness of the two principal MSS. B and N, relied upon by the Revisers, and upon which the Revised Version may be said to be chiefly founded; so much so, indeed, that their work might be called, the Revised Version of the New Testament according to the MSS. B and N. Here we must entreat the reader to peruse what Canon Cook, the eminent Editor of *The Speaker's Commentary*, has written on the subject of these two MSS. in his *Revised Version of the First Three Gospels*. In Part iii., § 4, he writes "On Value of the Oldest MSS. N and B," and in the following Section, on "The Eusebian Recension." What he mentions in this Section we cannot but regard as a most interesting and remarkable discovery, and one which must have an immense influence in determining the value, not merely of these two MSS., but of what is of much more consequence, affecting, as it does, our Authorized Translation, that of the Revised Version. We can give only a meagre outline of the statement there contained, which occupies twenty-four pages, but every incident and detail there narrated is of the highest interest. The Emperor Constantine finished building his great city Constantinople in 330. Immediately after this event he wrote to Eusebius, Bishop of Cæsarea, to get prepared for the churches which he had built fifty MSS. of the Holy Scriptures, on carefully prepared parchments or vellum, written in easily legible characters, and to be in a portable and convenient form. The MSS. were to be written by calligraphers, beautiful penmen, thoroughly understanding their art. At the same time he tells him that he has ordered the treasurer of the province, the highest civil authority, to supply all things required for the preparation of the parchments, and he impresses upon Eusebius the duty of

getting the MSS. completed with all possible expedition, and authorizes him to employ two public vehicles for bringing to him safely and speedily the beautifully written MSS. In the following chapter of his life of Constantine to that in which this is narrated, Eusebius records the speedy accomplishment of his work, and states that the MSS. were written in "*threes and fours.*" Eusebius died in 340: consequently these fifty MSS. must have been written 330–340 A.D. Now, this is the date attributed to B and  $\aleph$ . These two MSS. are written upon the finest vellum, and are of the most beautiful calligraphy, and the writing is arranged in vertical columns, the codex B having three columns, and codex  $\aleph$  four columns, as described in Constantine's letter; particulars in which no other MSS. agree. They appear, therefore, to be the only existing copies extant of these fifty ordered by Constantine. Although the Sinaitic codex,  $\aleph$ , is rather larger than the Vatican, B, of rather finer vellum, and more beautiful calligraphy, it must be observed that whereas the Vatican MS. is written by one hand, the Sinaitic is written by at least four copyists, one of them being the scribe of the Vatican codex; and it is further to be remarked that one of the portions common to both MSS. which was written by the same scribe, embraces the last chapter of St. Mark, of which verses 9–20 are wanting in each, but for which a blank space is left in B, thus showing that they existed in the more ancient MS. used by the copyist, but were omitted by him for some reason. Now, as Eusebius is the earliest writer who impugned the authority of these verses, it seems probable that he would direct the scribes of the fifty MS. copies ordered by Constantine to omit them. We must also bear in mind that Arius flourished about this period, A.D. 323–336, so that this was the weakest time of the Church, and that though Eusebius joined in condemning the opinions of Arius at the Council of Nicæa, A.D. 325, he subsequently exerted his influence with the Emperor to get him reinstated in his church at Alexandria, in 330.

The fifty MS. copies, as we have seen, were written in the greatest haste, and must therefore have contained many mistakes and many omissions; and Tischendorf expressly tells us that the Vatican codex B bears evidence of carelessness

and haste in every page; and Dr. Scrivener states that an able and careful critic has calculated that this codex leaves out words or clauses no fewer than 2,556 times in the whole codex, which extends only to Heb. ix. 14.

Let us now turn to our Authorized Translation. We have seen it stated how imperfect were the materials upon which Erasmus and other learned men founded the *Textus Receptus* of our Authorized Translation. But if so imperfect, how is it that the result is so admirable? There may be, and there are, occasional errors in construction, but in what translation do we not find such? But, above all, if the materials of the Apocalypse were so especially faulty, how is it that so comparatively few alterations have been made in it by the Revisers? and we may say, how questionable are the alterations they have made! But however imperfect they were, they were derived from a source the claims of which have been brought out by the most recent opponents of the Received Text more clearly and forcibly than by any of its defenders. We cannot be blamed, then, if we quote from *The Revisers and the Greek Text of the N. T. By Two Members of the N. T. Company*. "The MSS. which Erasmus used differ, for the most part, only in small and insignificant details from the bulk of the cursive MSS. The general character of their text is the same. By this observation the pedigree of the Received Text is carried up beyond the individual MSS. used by Erasmus to a great body of MSS. of which the earliest are assigned to the ninth century. More than this: it may be traced back on good grounds to a still higher antiquity. What those grounds are we will state in the words of Dr. Hort himself:—

"A glance at any tolerably complete *apparatus criticus* of the Acts or Pauline Epistles reveals the striking fact that an overwhelming proportion of the variants common to the great mass of cursive and late uncial Greek MSS. are identical with the readings followed by Chrysostom (ob. 407) in the composition of his Homilies. The coincidence furnishes evidence as to place as well as time; for the whole of Chrysostom's life, the last ten years excepted, was spent at Antioch

or its neighbourhood. Little research is needed to show that this is no isolated phenomenon; the same testimony, subject to minor qualifications unimportant for the present purpose, is borne by the scattered quotations from these and other books of the New Testament found in his voluminous works generally, and in the fragments of his fellow-pupil Theodorus of Antioch and Mopsuestia, and in those of their teacher Diodorus of Antioch and Tarsus. The fundamental text of late extant Greek MSS. generally is beyond all question identical with the dominant Antiochian or Græco-Syrian text of the second half of the fourth century.'

"This remarkable statement completes the pedigree of the Received Text. That pedigree stretches back to a remote antiquity. The first ancestor of the Received Text was, as Dr. Hort is careful to remind us, at least contemporary with the oldest of our extant MSS., if not older than any one of them."

These are the rival claims to descent from Apostolic authority, B and  $\aleph$ , with their two or three followers;<sup>1</sup> and the Syrian Text with its compact body-guard. The only pretence for precedence which B and  $\aleph$  appear to possess is in their slightly earlier origin. But if the objections which we have heard against B and  $\aleph$  be true, of what value is this slightly earlier antiquity? Dr. Scrivener says—"It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected originated within a hundred years after it was composed." Now, as the bulk of the alterations as well as of the omissions in the Revised Version are made upon the authority of these earlier MSS., we must, in examining them, dismiss any prior claim to infallibility in respect of these older MSS., the more so that there is very

<sup>1</sup> In a list of 63 "passages" given by Canon Cook in his *Revised Version of the First Three Gospels*, "in which serious innovations have been introduced into the text, or suggested in the margin of the Revised Version," p. 136, we find 5 are based upon the sole authority of D; and of the remaining 58, 9 are on the sole authority of either B or  $\aleph$ , or both; while the remaining 49 are on the separate or joint authority of these two MSS. backed 33 times by L, 21 times by D, 11 times by  $\Delta$ , 7 times by Z, 6 times by C, 5 times by  $\Gamma$ , 4 times by S, Z, and  $\Xi$ , 3 times by A and X, twice by G, R, U, V, B<sup>x</sup>, and  $\aleph^x$ , and once only by E, H, M, P, C<sup>x</sup>, C<sup>x</sup>, D<sup>x</sup>, and  $\aleph^c$ .

little difference of age between these particular MSS. and some others; and we must compare their representation in the Revised Version with the representation of the Syrian Text in the Authorized Translation, by their intrinsic merits, and not by the external authority of greater antiquity. What we propose to do is, first to note those alterations and omissions in the Revised Version which affect doctrine, and then to examine them solely by internal evidence, leaving for another occasion alterations at large and omissions. It has been stated over and over again that no doctrinal changes have been made in the Revised Version :—

“It is certain that no questions of faith or doctrine are altered in the New Version.”

“None of these changes in any way affect *the doctrines* taught in the New Testament!”

“Nothing has yet been discovered which can affect in the slightest degree any single doctrine of the New Testament.”

“Nothing now proposed will cause the New Testament of the future to differ in its truth from that of the past. The old doctrines are untouched, and the old promises are unchanged. Everything abides: nothing passes.”

“It is to be noted that in all the corrections made in the Revised Version there is not a single one which does away with any main fact which has been accepted by the Christian world since the King James’ translation was made. The fundamental doctrines of the Christian religion are not changed in the slightest degree by the New Version. Everything which people of the present generation were taught as children to look upon as the teachings of Christ is faithfully preserved, and our children and our children’s children will find in the Revised New Testament the same doctrinal principles, although perhaps in different and more easily comprehended phrases, (!) that their fathers and grandfathers had to instruct them in the Sunday schools of the past two centuries.”

“The fact that an examination so searching has changed no vital doctrine, and robbed the Christian of no real evidence and no true consolation, will give men a happy assurance in the solidity of the Word of God.”

"As all know, nothing essential to the great truths of salvation has been either lost or obscured by the New Version."

"Every earnest and conscientious reader will rejoice to find in the Revised Version no such changes as can affect any of the essentials of belief."

"It is a matter for much thankfulness that the groundwork of no truth has been taken away from us, no doctrine of faith moved: the way of salvation is not changed."

"It is pleasant to know that every doctrine that belonged to the faith of the Church has been really strengthened (!) by means of the criticism."

"Can it be wondered at that vast multitudes of changes will be found in the Revised English Version, owing to an amended text? The wonder really is that they are so few, or at least that they are in general of such small importance. When we trace the parentage of our English Bible, and when we see on what a slender basis of authority it rests; when we confront with this the enormous wealth of materials for settling the true Greek text which we possess at the present day, and the amount of labour which has been expended in applying them, we might well fear that the alterations requiring to be made in the Bible with which we have all our days been familiar should be of the most revolutionary character. But, blessed be God! such is not the case. No doctrine of the faith is in the slightest degree affected. False supports of important doctrines may be removed, and true defences of them may be supplied, but that is all. The Bible remains, for all practical purposes, totally unaffected. That is one grand result of the labours of the New Testament Revision Company, for which all English Christians have good reason to be thankful. They now know the utmost that Biblical science demands. No suspicion need in future haunt them that the Scriptural truths which they love are insecure. These have been proved to rest on an immovable foundation, and they will endure as long as the Divine Word that reveals them, 'which liveth and endureth for ever.'"

Is this the case? The Bishop of Lincoln is one of those who has been quoted as affirming that the Revised Version has not

changed a single article of faith. His words are—"Not one of these 36,000 changes affects a single tittle or iota of the Christian faith." We must confess that we were rather amazed when we read this statement. But not knowing where to find the Bishop's utterance, we could not contradict it. At last we discovered it in *Public Opinion*, Nov. 5, 1881, and there found that the passage is followed by these words, which entirely alter the declaration:—"All faithful and devout Christians will rejoice to see that the Authorized Version, in all essentials, is fully to be relied on, and that after a severe critical examination of eleven years it has come forth triumphantly from the ordeal." The former statement, attributed to the Bishop, is very similar to the statement quoted in the House from the works of Archbishop Whateley, that the Archbishop considered that the Irish Church ought to be disestablished; but on examining the passage it was found that what the Archbishop had stated was that the *Roman Catholics* said the Irish Church ought to be disestablished—a very different thing! It is one thing to know that our Authorized Translation is in all essentials to be relied on relative to its statement of the Christian faith; and another to ascertain whether the Revised Version in its many thousand alterations may not have marred the accuracy, or at least diminished the force, of doctrinal statements, as exhibited in our Authorized Translation.

We will now proceed to place some of the principal passages before the reader, leaving him to judge whether this is so. Only to those which contain internal evidence, for or against, will we add any remarks.

MATT. i. 18.—“Now the birth of Jesus Christ was in this wise.”  
—note, or *generation*, as in v. 1. The Greek word is different.

Dr. Malan has shown the distinction between these words, *γέννησις*, the word in our received text signifying natural birth, and *γένεσις*, the word in MS. B, which signifies generation, or origin. “He who is from all eternity, one with the Father, ‘very God of very God, begotten, not made,’ can have no *γένεσις*, no origin, formation, or coming into existence . . . a word liable to the abuse made of it by heretics.”<sup>1</sup> For, as Isaiah says: “Who shall declare his generation?”

— 23.—“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel.”—*the virgin*

Why did not the Revisers give capital letters? There is nothing to prevent it. As there is no authority for capital letters, so is there no authority for the definite article. Certainly the prophecy as given by Isaiah vii. 14, has nothing to do with a definite article; neither would it have been understood who “*the virgin*” could mean. What the prophet foretold was, the coming of Emmanuel; and the means of recognising Him would be His wonderful birth: but nothing was mentioned as to who the virgin should be, although it was well known that the Messiah would be of the seed of David. This passage then, like that now celebrated one in the Lord’s Prayer, “Deliver us from evil,” exhibits no reason in itself why the definite article should be used, except that it appears in the original in accordance with Greek idiom. It would take too long here to show the impropriety of introducing the definite article in an English translation, whenever it is found in a Greek idiom. Let

<sup>1</sup> *Plea for the Received Greek Text*, pp. 1—31.

the following instances suffice: If thou be Son of the God, Matt. xxvii. 40; and swallow the camel, Matt. xxiii. 24; the Word was with the God, John i. 1; Art thou the Master in Israel? John iii. 10; If the God so loved us, 1 John iv. 11; The God whom he hath not seen, 1 John iv. 20; The tongue is a fire, the world of iniquity, Jas. iii. 6. As the introduction of the definite article, therefore, is frequently opposed to English idiom, to sense, and common sense, so is it here objectionable on account of doctrine. Although it is quite clear that the Revisers as a body had no theological motive in inserting it, it is nevertheless certain that it may have a theological meaning attached to it by some readers of the Revised Version. Certainly none is to be gathered from St. Paul's manner of speaking of the event, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." (Gal. iv. 4.) When the prophet announced that the Messiah should be born of a *virgin*, it was a proof, as the angel subsequently announced, Luke i. 35, that He must be "the Son of God:" but if he had been announced as the son of *The Virgin*, it would naturally be supposed by *some* that He received His sanctity from His mother!

— v. 44.—"Bless them that curse you: do good to them that hate you," totally omitted in Revised Version.

— vi. 12.—"And forgive us . . . as we forgive" . . .  
—as we also have forgiven

We fear that this clause of the Lord's Prayer is too often repeated in the same signification as the words given by the Revisers more definitely indicate. But who of us is able to use such a prayer? Who of us would be content with, and pray for, only that same degree of mercy to ourselves that we have shown to our fellow-creatures! Both here, and in St. Luke, the clause is in the present, not the past,—"*as we forgive,*" "*for we also forgive.*" As it is not in the past, so is it neither in the future—as we *will* forgive: for promises to do something on a future day which we are not willing to do in the present, are of no avail; but the clause is in the present, as if we said—As we undertake from this day forth to forgive our fellow creatures, Thou, God helping us.

— 13.—"And lead us not into temptation, but deliver us from evil."—*from the evil one.*

The interpretation of this clause of the Lord's Prayer, as given by the Revisers, is nothing new. It was so explained at a very early age, and has been supported by critics at different times. It has not, however, been accepted by the Greek Church, neither does it appear in the ancient liturgies. It occurs in several of the Uncials, but in none of the Cursives. Let us then examine the passage itself. The difference between the two interpretations is that in the Revised Version the adjective "evil," *πονηρός*, has the admitted article "the" in front of it, and the implied word *one* after it, "the evil *one*;" "one" being in italics. Where a word does not exist in the original, it must be inserted in the translation only from necessity, to complete the sense. It does not follow, however, that in this instance such word must be "*one*;" it may be some other word. Thus we read—

"All these evil *things* come from within, and defile the man." (Mark vii. 23.)

"And likewise Lazarus evil *things*." (Luke xvi. 25.)

"Therefore put away from yourselves that wicked *person*," referring to *vv.* 1 and 11, the word supplied not being an arbitrary word, but referring to something before stated. (1 Cor. v. 13.)

In all these instances a word is implied in the Greek, but has to be expressed in English. In other instances, a word is implied in both languages without being expressed, as—

"He maketh his sun to arise on the evil and on the good." (Matt. v. 45.)

"And shall sever the wicked from among the just." (Matt. xiii. 49.)

"Now the just shall live by faith." (Heb. x. 38.)

"Ye have condemned and killed the just." (Jas. v. 6.)

"Vexed with the filthy conversation of the wicked." (2 Pet. ii. 7.)

"And knowest not that thou art wretched, and miserable." . . . (Rev. iii. 17.)

"But I say unto you, that ye resist not evil." (Matt. v. 39.)

In this last passage, the gender being indeterminate, it may

be either masculine or neuter. In the Authorized Translation it is neuter in the abstract; while the Revisers have with equal authority translated it, *Resist not him that is evil*, referring to the previous verse, though the words *him that is* should have been in different type.

In others the word "*one*" is implied, and the sense shows it to be the Evil One, or the Wicked One, except in 2 Thess. ii. 8, where "the Wicked" (*one*) represents the "Man of Sin." See p. 62.

"The tares are the children of the wicked *one*." (Matt. xiii. 38.)

"Wherewith ye shall be able to quench all the fiery darts of the wicked" (*one*). (Eph. vi. 16.)

"Ye have overcome the wicked *one*." (1 John ii. 13, 14.)

"Not as Cain, who was of that wicked *one*." (1 John iii. 12.)

In the following, not only the sense, but the construction shows that the word is masculine, and therefore that the Devil is referred to—

"Then cometh the wicked *one*." (Matt. xiii. 19.)

Called "Satan" in Mark iv. 15.

"And that wicked *one* touched him not." (1 John v. 18.)

In the instance which follows the construction shows the word to be neuter, and that it signifies *evil* in the abstract—

"Abhor that which is evil." (Rom. xii. 9.)

While in the following we have the word "evil" occurring three times; the first time having the word "man" added to it, the second time having another substantive, and the third time being neuter—

"And an evil man, out of the evil treasure of his heart bringeth forth that which is evil." (Luke vi. 45.)

But in other examples, where the construction does not help us, owing to the oblique cases, the gender is indeterminate, and therefore may be either masculine or neuter—

"For whatsoever is more than these cometh of evil." *lit.* of the evil. (Matt. v. 37.)

"I pray . . . that thou shouldst keep them from the evil." (John xvii. 15.)

"The Lord shall stablish you, and keep you from evil." *lit.* from the evil. (2 Thess. iii. 3.)

"And the whole world lieth in wickedness." *lit.* in the evil, or wicked. (1 John v. 19.)

In the first, second, and third of these the Revisers have translated the word, "the evil *one*," and in the fourth, "the evil one;" although there is no more authority in one case than the others for adding the word "one." In like manner, in three other passages, which have been already referred to, they have, without the slightest authority, and contrary to all idiom of the English language, translated—

*But my righteous one shall live by faith.*

*Ye have condemned, ye have killed the righteous one.*

*And knowest not that thou art the wretched one.*

We thus see that where the gender is not shown, we must rely solely upon the context to determine whether the word "evil" is to be understood as referable to a wicked person or persons, to the Wicked One, or Evil One, or to evil or wickedness in the abstract.

Examining, then, these four doubtful passages by the context, we see that in Matt. v. 37, it cannot mean that anything beyond "yea" and "nay" comes from the Devil; but that light and foolish swearing in confirmation of what we say, is evil. In John xvii. 15, we see that our Lord, immediately before, had said, "I pray not that thou shouldest take them out of the world;" and therefore that the words which follow must mean, "but that thou shouldest keep them from the evil" *of the world*. In 2 Thess. iii. 3, we read in the preceding verse, "And that we may be delivered from unreasonable and wicked men; for all *men* have not faith;" therefore the next verse must read, "But the Lord is faithful, who shall stablish you, and keep you from evil" *men*; or rather, from *wicked* men; for the same Greek word is used as in the foregoing verse. Consequently, 1 John v. 19, is the only passage where it is at all doubtful whether the word applies to evil in the abstract, or to the Evil One. Either would make a good meaning. We may read either—"The whole world lieth in wickedness," or "*The whole world lieth in subjection to the Evil One*;" in which latter rendering, however, it is necessary to supply the ellipsis by adding the words, *subjection to*. But when the simpler reading is sufficient,

why should we go out of our way in giving a more difficult one? Indeed, the Revisers themselves inculcate "A shorter to be preferred to a longer reading." As in the preceding passages we have proved the Revisers to be wrong in applying the word to the Evil One, so it is probable that they are wrong also in this.

We come now to the passage before us in the Lord's Prayer. We have shown, from consideration of the foregoing passages, that there is no authority for introducing the word "*One*:" for any other word or words may with equal authority be supplied, as, Deliver us from the evil *of sin*, or the evil *of the world*, or the evil *of our own hearts*, or the evil *that surrounds us*, or the evil *that may come upon us*. As the addition of the word *One* is unjustifiable, so the insertion of the article in English may be contrary to the sense, as it is to the idiom of its use in Greek, where from the delicacy of the language various rules have to be observed. We have already seen, in treating of Matt. i. 23, how grotesque and unmeaning a literal translation from the Greek is in this respect, and how the retention of the article in our English translation must depend upon the sense. Curiously, we have an instance of this in the two verses which immediately succeed this petition of the Lord's Prayer in the Revised Version (where the doxology is omitted). We there read, "For, if ye forgive the men their trespasses" . . . "But, if ye forgive not the men their trespasses:" and so again in v. 18, "that thou appear not unto the men to fast;" in all which cases the article is omitted not only in our Authorized Translation, but by the Revisers themselves. If omitted in all these instances, why should we admit it in the passage before us? We have to thank the Translators of 1611 therefore for having given us—

"But deliver us from evil."

For evidently the clause relates to the preceding one. We pray that we may not be led into temptation; but, if it come upon us, we pray that we may be delivered out of it. As our Lord sent out his apostles "by two and two," and his seventy disciples "two and two," as the names of the apostles are given to us, both by St. Matthew and St. Luke, in pairs, and as we

find our Lord constantly giving his instruction in couplets : "ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you ;" so here we have in the Lord's Prayer heaven and earth connected ; the forgiveness of others' trespasses and the forgiveness of our own ; and in the clause before us, prayer against temptation, and deliverance from it. It is evident then, we say, that the two clauses are connected together, and if so, if the Evil One is alluded to, the interpretation should in that case be : Let not the Evil One lead us into temptation, but deliver us from his evil influence ; but this cannot be ; for at our Lord's agony in the garden He told His disciples who accompanied Him, "Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak." This implies active power in *ourselves* to avoid entering into temptation, agreeing with what St. James tells us, that temptation is not from without, but from within ourselves. If then we are watching and praying that we may not be led into sin through our own lusts, (2 Tim. iii. 6,) God will fulfil His promise of preserving us from evil which is without. "The Lord knoweth how to deliver the godly out of temptations ;" (2 Peter ii. 9 ;) "I also will keep thee from the hour of temptation ;" (Rev. iii. 10 ;) "God is faithful, who will not suffer you to be tempted above that ye are able ; but will, with the temptation, also make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.) It has been well observed by Dr. Leary<sup>1</sup> that if the Devil were here referred to, he would have been designated by the word *Tempter*, in analogy with 1 Thes. iii. 5 : "Lest the *Tempter* have *tempted* you," and with the previous petition in the Prayer itself, "And forgive us our *trespasses*, as we forgive them that *trespass* against us," and thus the petition would have been, "Lead us not into *temptation*, but deliver us from the *Tempter*." But as there is no authority for introducing the Evil One in the former petition, there is no justification for doing so in the latter ; and as we have shown that in the four other doubtful passages "the Evil One" has

<sup>1</sup> "Examination of Bishop Lightfoot on the last petition of the Lord's Prayer," *Christ. Opin.*, No. 3.

been erroneously introduced by the Revisers, so also in this we see that there is no authority for so doing.

But we have a deeper and a more conclusive argument in the testimony of St. Paul. In his Second Epistle to Timothy, iv. 14—18, where he narrates how the Lord had delivered him from the accusation of Alexander the coppersmith, the mention of the word "deliver" seems to have recalled to the Apostle's mind the conclusion of the Lord's Prayer,—*"deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen."* He says: *"And the Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom: to whom be glory, for ever and ever. Amen."* Indeed, the Apostle seems to have dwelt much on the Lord's Prayer, and His promise to "deliver us from evil:" for if our Lord teaches us to pray that God will "deliver us from evil," it is a promise on His part that He will so deliver us. For we find him in another place, writing to the Galatians, after bestowing on them the benediction of God and of our Lord Jesus Christ, saying, "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen." (i. 4, 5.) If this be so, it is conclusive, we say, as showing the Apostle's interpretation of the clause; and conclusive also in proving the genuineness of the doxology, which we are now in danger of having blotted out of God's word; all the promises of which have been given us of God; but which man is desirous of taking away from us, because some scribe negligently omitted to record them in copying from an earlier manuscript.

This being so; if internal evidence, constructive evidence, and apostolic evidence, all point one way; is it not a *sin* to alter such a blessed gift as THE LORD'S PRAYER, bestowed upon us by our Saviour; to introduce a term so foreign and repugnant to the soft breathing of these precious words, in which we are permitted, and encouraged, and told to address God as *Our Father*, to have our thoughts raised to heaven, to lift up our souls in praise to Him, to pray for the time when we may live with Him, that this earth may be like to Heaven, to tell Him

that we depend upon Him for all we want, that we may show kindness to our fellow-creatures, as God shows kindness to us, that He would keep us from all harm ; and then, when all the faculties of our soul are lifted up in holy love and confidence to God, when this feeling should dwell in us and abide in us—that God is our Father, and we are His children—to have it all so ruthlessly swept away by bringing us in presence of the Evil One !

It will be argued that we are frequently told in the Scriptures that we are to resist the Devil, (Eph. iv. 27 ; vi. 11—13 ; Jas. iv. 7 ; 1 Pet. v. 9,) and therefore that we must pray to be delivered from him. We must naturally watch and pray, and we are told to do so by our Lord ; (Matt. xxvi. 41 ;) but *the* means of withstanding the Devil is not by anything which *we* can do, by watching, or even by praying, which, however important and necessary, are after all a kind of work on our part, but by the exercise of faith in God, and believing and trusting in His promised help, and then "That Wicked One toucheth us not." Thus, our Lord repelled the Devil, not by prayer, but by the exercise of faith in God's word ; the children of Israel were saved from the fiery serpents, not by trying to avoid them, but by looking with an eye of faith on the type set before them ; and Peter was enabled to walk on the water as long as he looked up in faith to the Saviour, but sank immediately he looked down upon the danger beneath him ; and thus in after years he was able to teach us—"Be vigilant, because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour : whom resist stedfast in the faith," (or rather, *in faith*.) Here, therefore, we do not pray that we may be delivered from the Evil One ; but we conclude "the prayer of faith" as we began it, by faith in God, and not in fear of the Devil. Our Lord constantly tells us to "fear not," and St. John says, "he that feareth is not made perfect in love." We must pray, not so much to be delivered from the Evil One, but, like Joseph, that we may not sin against God. If God is dwelling in our hearts, the Devil cannot enter.

Canon Cook <sup>1</sup> has proved in the most satisfactory manner that

<sup>1</sup> "Second Letter to the Lord Bishop of London," 1832.

this clause in the Lord's Prayer was understood in the ancient Church as a prayer, not against the Evil One, but for deliverance from all evil, material as well as spiritual: but we cannot believe that this is what our Lord taught us. Our Lord taught His disciples, *immediately after* giving us this prayer, "Take no thought for the morrow: for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof." (v. 34.) And this was not merely with regard to their daily food, "what we shall eat, or what we shall drink, or wherewithal we shall be clothed," but even when the evil involved bodily pain, or persecution, or death, he bade them, "take no thought beforehand what ye shall speak, neither do ye premeditate." As regards earthly cares and troubles, and evils of every kind, we have been taught already to ask for what is necessary and good for us, whether for good or evil, in the words of the Prayer, "Give us this day our daily bread;" and having this, we are content to leave ourselves in the hands of God, knowing that "*all* things work together for good to them that love God;" and that, "if we seek first the kingdom of God and his righteousness, all these things shall be added unto us." Moreover, if this clause related to material evils as well as spiritual, the conjunction "But" with which it is introduced should have been *And*; as it would then have been of a totally different nature to the preceding clause. But it is impossible to give the word *ἀλλὰ* this interpretation. Neither can it be so, the clause is antithetical—"Lead us not into . . . but deliver us from"—"temptation" to sin, and "evil" thoughts, and "evil" deeds.

It is true, the connection between these two clauses has been adduced as an argument on the other side; that as "temptation" must proceed from the Devil, so "deliverance from evil" must refer likewise to the Evil One. But this cannot be: for we pray to *God* to "lead us not into temptation." We do not pray, Suffer not the Devil to lead us into temptation: but it is a matter between our heavenly Father and ourselves. Now we know that God cannot tempt us: "but every man is tempted when he is drawn away of his own lust, and enticed;" that "from within, out of the heart of man proceed evil thoughts. . . . All these things come from within, and defile the man." Let us then

not try to throw the blame on the Devil, as our first parents did, and so make ourselves innocent : but let us pray that we may be kept innocent by trusting in our heavenly Father, so that by loving and following Him, we may be kept within His fold. When God's Spirit is within our hearts, no one else can enter in, and we may be "persuaded that . . . neither angels, nor principalities, nor powers . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is a false theology therefore to say that we should pray to God to deliver us from the Evil One, instead of from our own evil hearts. The Devil tempts us all; but he tempts us equally; (1 Cor. x. 13;) and it is an idle excuse for a man, when he commits murder, or steals, or falls into any other crime, to say, "I was tempted of the Devil;" for for a long time previously he had cherished lust and passion in his heart, instead of desiring God's spirit to dwell there.

Dr. Roberts, one of the Revisers, has well said, speaking of this last petition in the Lord's Prayer: "The first supplication, prompted by a consciousness of human weakness, is 'Lead us not into temptation.' Sometimes, however, as in the case of Abraham, temptation or trial is necessary and beneficial, so that the modifying prayer is added, 'But deliver us from evil.' The meaning is, that, if it seem good to the Divine Wisdom to subject us to temptation, we should, at any rate, be kept from yielding to it. . . . The introduction of a personal reference here, and in other passages, (John xvii. 15; and v. 19,) seems to me one of the most unfortunate changes admitted into the Revised Version."<sup>1</sup>

— 13.—"For thine is the kingdom, and the power and the glory, for ever. Amen." Omitted by the Revisers, because it is not in their favourite MSS. B and N, in D and L, in a few Cursives, which follow them, the Latin Version, and the Vulgate.

But Dr. Malan shows it to exist in versions much older than these MSS., and the late Mr. Forshall, keeper of the MSS. in the British Museum, has conclusively shown its authenticity.<sup>2</sup> But we

<sup>1</sup> "Criticism on the Revised Version of the New Testament," in *The Quiver*, Part 191.

<sup>2</sup> *Christ. Opin.*, pp. 437 and 463.

have a more ancient, and more conclusive authority for it than any MS. or any version; for we have seen it quoted by St. Paul in our remarks on the last clause of the Lord's Prayer.

The Lord's Prayer is a prayer of faith: and therefore when we pray in the words of this Prayer, we confirm that prayer, and obtain an answer to that prayer, only by the faith which has accompanied that prayer. We confess by it that God has the "power" to grant us what we ask for; that His is the "kingdom," and therefore that He will give it; and to Him therefore we ascribe the "glory;" feeling assured by faith, "that we have the petitions that we desired of him." How then can we omit the Doxology due to *God*, at the bidding of *man*; and so lose the benefit of the things we ask for? As we are taught in all our prayers to ask God to grant our petitions for Christ's sake, so our Lord, in giving us this Prayer, would naturally teach us, in conformity with the ancient Jewish practice, to conclude the Prayer as we began it, with an ascription of praise to God. An argument against the authenticity of the Doxology is adduced in the fact that it does not appear in St. Luke's account of the Lord's Prayer: but this argument is worth nothing when we recollect that several of the petitions of the Lord's Prayer are also omitted in St. Luke's Gospel as given us by the Revisers, and that this Gospel has suffered more mutilations in certain MSS. than any others. We shall presently show, however, when examining St. Luke's account of the Lord's Prayer, that there is abundant authority for the Doxology, as originally written by that Evangelist; but which, with many other passages in the New Testament, was carelessly or otherwise omitted by ancient copyists, and, with all such passages, is now in danger of being authoritatively (if so allowed, which God forbid!) cast out of God's Word by modern Revisers. It is also objected that it does not appear in the account of the Lord's Prayer given us by some ancient writers: but it is possible that these writers may have confined themselves to the petitions of the Prayer, and so left out the Doxology. But we must not let the objection against the Doxology, founded on its absence from St. Luke's Gospel, pass over thus easily. As the passage stands only in St. Matthew's

Gospel, no favourite charge of "*assimilation*" can be brought forward in this case: it must be the other favourite charge of "*interpolation*." But if any scribe interpolated the Doxology as a fitting conclusion to the Lord's Prayer in St. Matthew's Gospel, how is it that he did not interpolate it also in the corresponding place in St. Luke's Gospel? And if the scribe thought he was justified in inserting it, from the universal practice of the Church, how is it that, as the Prayer is addressed to God the Father by the teaching and direction of God the Son, and we are taught therein to call God "Our Father" by the authority of our Lord, he did not, instead of an ascription of praise, conclude the Prayer with the usual formula, "through Jesus Christ our Lord"? It is no interpolation, therefore, but an actual portion of the Prayer itself.<sup>1</sup>

For remarks on St. Luke's account of the Lord's Prayer, see Luke xi. 2, 3, 4, further on.

— viii. 3.—"I will. Be thou clean."—*Be thou made clean.*

In the Authorized Translation it is a command from God the Son: in the Revised Version it is a prayer only. See also Mark v. 23.

— 29.—"What have we to do with thee, Jesus, thou Son of God?"—*to do with thee, thou Son of God?*

The Revised Version prints the word "Son" with a capital letter, as referring to our Lord: but, from the omission of our Lord's name, sceptics would naturally say that those possessed by the devils, simply addressed him as a prophet, as a son of God.

— xvi. 23.—"Get thee behind me, Satan: thou art an offence unto me:"—*a stumbling-block*

The alteration of the word seems to imply a fear of stumbling on our Lord's part!

— 26.—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*and forfeit his life? . . . in exchange for his life?*

Certainly, the alteration makes sense: but what a sense!

<sup>1</sup> Since the publication of the Revised Version, another authority for the Doxology of the Lord's Prayer is said to have appeared in the uncial MS. 2, *Codex Rosanensis*.

We all know that as far as this world is concerned, "A living dog is better than a dead lion." But the reference is to the future state, and therefore it relates to the soul.

The preceding verse without the Authorized rendering of this verse would be a contradiction: for how could a man who once lost his life find it again? But by this verse we see that the preceding verse signifies, For whosoever shall think only of this life, shall lose life everlasting: but whosoever shall sacrifice his life here for My sake, shall inherit everlasting life hereafter. The word *ψυχὴ*, "soul," which the Revisers here translate *life*, is contradistinguished from *σῶμα*, body, in Matt. x. 28, and is there translated, by the Revisers themselves, "*soul*." Why then did they not translate it here also by the same word, when it is so essential to the meaning; unless it were—as *appears* to be so constantly the case in this "Revision"—that they wished to detract from the authority of the Authorized Translation by changing as much as possible?

— xvii. 2.—"And his raiment was white as the light."

—*and his garments became white. . . .*

It is quite evident, from the appearance of Moses and Elijah, that our Lord's transfiguration—and we may remark that it has been so called by the Church in all ages—was something supernatural. "His face did shine as the sun," and his "raiment was white as the light;" words which agree perfectly with the original. In like manner is our Lord described at His resurrection. "His countenance was like lightning, and his raiment white as snow." (xxviii. 3.) Similar is the description in the Book of Revelation. By the Revisers' alteration we might suppose that a mere accidental light fell on Him.

— 21.—"Howbeit, this kind goeth not out but by prayer and fasting." Omitted by the Revisers.

These words are given by St. Mark, ix. 29, who, on his part, judging by the MSS. come down to us, omits the words given by St. Matthew, v. 20, "Because of your unbelief." As several MSS. give v. 21 in St. Matthew's Gospel, and we all acknowledge that our Lord uttered these words, why should we conclude that St. Matthew omitted them, rather than one of his copyists? Our Lord tells His disciples that they failed to

cure the youth because of their feebleness of faith, and shows them how they may strengthen their faith by prayer, forgetting for a time the pleasures of this life; forgetting all else while engaged in God's service; like our Lord, who, when His disciples urged Him to eat, said, "I have meat to eat that ye know not of."

— xviii. 6.—"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea."—*it is profitable for him*

How can it be profitable for a man to be cut off in the midst of his sin? We pray to be delivered from sudden death solely to prevent this. But if a man is living and continuing in deadly sin, we may say, "It had been good for that man if he had not been born;" or that he had died sooner than commit such a crime.

— 11.—"For the Son of man is come to save that which was lost." Omitted.

— xix. 16, 17.—"One came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *There is none good but one, that is God.*"

— . . . . *said unto him, Master, what good thing shall I do that I may have eternal life? . . . . Why askest thou me concerning that which is good? One there is who is good.*

By leaving out the words, "Good" and "God," the Revisers make our Lord's answer refer to "good thing." But, if so, why should our Lord have added, as the Revisers put it, *One there is who is good?* For how could that be an answer to the question addressed to our Lord by the ruler? But it so happens that both St. Mark, x. 17, 18, and St. Luke, xviii. 18, 19, give both these words; the Revisers thus rendering the passage in each case, *Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good save one, even God.* Now, here it must be observed that neither St. Mark nor St. Luke mention the words "good thing," while they do mention the words "Good" before Master, and

"God." As St. Mark and St. Luke therefore make our Lord's answer refer to the ruler's having addressed him as "Good Master," St. Matthew cannot have represented our Lord to have made His answer refer to "good thing." It follows, then, that the Revisers have erroneously omitted the words "Good" and "God" in St. Matthew's Gospel. This example shows the evil which would be done to the Christian world if words and passages are to be erased from one Gospel because the same words or passages are found in the other Gospels; as if two accounts by different Evangelists of the same event necessarily prove that one must have been "interpolated" from the other by some copyist; and the cry is raised of "accommodation," "assimilation," "conforming," and the passage is immediately struck out. The omission here is due to the MSS. B, N, and D. It is extraordinary that the Revisers should pay greater reverence to these MSS. than to the testimony of St. Mark and St. Luke. Are the Revisers aware that they thus make St. Matthew an uninspired Evangelist, by misquoting the answer of our Lord?

—xx. 16.—"For many be called, but few chosen." Omitted.

—22.—"and to be baptized with the baptism that I am baptized with?" Omitted.

—23.—"and to be baptized with the baptism that I am baptized with." Omitted.

. . . . "is not mine to give, but *it shall be given to them* for whom it is prepared of my Father."—*but (it is for them) for whom, &c.*

In the Authorized Translation the words in italics, "*it shall be given,*" and in the Revised Version the words "*it is,*" should be omitted; and the word "but" changed to *except*. Both translations, as they stand, make it appear that our Lord had no voice in the matter.

—xxiii. 33.—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—*the judgement of hell.* See Mark iii. 29, further on.

—xxiv. 36.—The Revisers "interpolate" here from certain MSS. They add the words *neither the Son* which are justified, however, by Mark xiii. 32.

— xxvii. 35.—“That it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.”

By leaving out these words, the Revisers omit the declaration that this was an accomplishment of prophecy. See also Mark xv. 28.

— 54.—“Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly, this was the Son of God.”

Mark xv. 39.—“Truly, this man was the Son of God.”

Revised Version, note in each case—or, *a son of God*.

In other words, the centurion did not say that our Saviour was God, but simply a good man. This agrees, it is true, with St. Luke's account, “Certainly, this was a righteous man.” To account for this discrepancy we must consider that according to St. Matthew these remarks were made by “the centurion and they that were with him.” Consequently it is very probable that some of those who were standing by used the words as given by St. Luke, while St. Matthew and St. Mark give us the words uttered by the centurion. But one circumstance must be remembered. It is that all three Evangelists preface the exclamation by the word “Truly.” Even St. Luke, who records the qualified expression, makes use of this same word: or, more correctly, St. Matthew and St. Mark make use of the word, Ἀληθῶς, *Truly*; while St. Luke uses another word, Ὀντως, *Certainly*. Now, why was this word “Truly” or “Certainly” used? The centurion was evidently the officer in command of the guard who attended the trial and execution of our Lord. He had therefore several and repeated times heard it stated that our Lord declared Himself to be the Son of God.

When our Lord was taken before Caiaphas, he said to him, “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” On leaving Caiaphas, when taken before the Sanhedrin or Synedrion, “the elders

of the people and the chief priests and the scribes" exclaimed all together, "Art thou then the Son of God? and he said unto them, Ye say—*That I am.*" Our Lord being then taken before Pilate, for trial, the Jews asserted that by their law "he ought to die, because he made himself the Son of God." After the crucifixion, when our Saviour was suffering on the cross, these same Jews reviled him, saying, "If thou be the Son of God, come down from the cross;" while the chief priests and scribes and elders mocked him, saying, "He trusted in God: let him deliver him now, if he will have him: for he said I am the Son of God." Recollecting all this, and much more he might have learnt if he had made inquiry; and seeing that no sooner had our Lord, in an unwonted manner, cried out with a loud voice in giving up the ghost, (see observations on Mark xv. 39,) that the veil of the Temple rent in twain from the top to the bottom, that an unnatural darkness spread over all the land from the sixth to the ninth hour, that the earth quaked, that the rocks rent, that the graves opened, and bodies of the saints arose—no wonder he "feared greatly, saying, Truly, this was the Son of God."

MARK i. 1.—"The beginning of the gospel of Jesus Christ, the Son of God." A doubt is expressed by the Revisers on the words, "the Son of God."

It is curious that the first alteration in St. Mark's Gospel which affects doctrine, should be identical with the last alteration which we have noted in St. Matthew's Gospel.

— 2.—"As it is written in the prophets"—*As it is written in Isaiah the prophet*

The prophecy in this verse is taken from Mal. iii. 1, and in the next verse from Is. xl. 3. St. Mark, therefore, an inspired Evangelist, is represented as not knowing his Bible!

— 31.—"And immediately the fever left her"—The Revisers leave out the word "immediately."

It is the word "immediately" that marks the miracle. Without it it might be supposed that our Lord used some remedial measures which were the means of restoring her.

— 43.—In v. 40, 41, we read, "there came a leper to him, beseeching him, and kneeling down to him, (note

by the Revisers, some ancient authorities omit "and kneeling down to him,") and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will : be thou clean."—And yet, in this verse, the Revisers, in a note, make our Lord say, *and he sternly charged him, saying. . . .*

— ii. 12.—" And immediately he arose, took up the bed, and went forth before them all ;"—*And he arose, and straightway took up the bed. . . .*

As the adverb *εὐθέως*, "immediately," comes between the word "arose" and the conjunction "and," it cannot possibly relate to the taking up of his bed, but means that "He arose immediately, and took up his bed". . . . This error, arising from an alteration in the punctuation, by connecting the adverb with what follows, instead of with what precedes, tends to lessen the significance of the effect produced by the instantaneous working of the mighty power of our Lord, so wonderfully exhibited by the Psalmist, when he said,

"For He spake ; and it was done :

He commanded ; and it stood fast !"

This passage, therefore, is exactly similar to the last.

— iii. 29.—" But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—*but is guilty of an eternal sin.*

Wherever the word "damnation" appears in the Authorized Translation, it has been changed by the Revisers to some other word, as *judgment, condemnation, or destruction* ; and here it is changed to *eternal sin*. The present is a very good opportunity of weighing the correct significance and applicability of this word. We fortunately have parallel statements of this passage by the other synoptists, which are expressed in different words, and will thus determine the significance of St. Mark's language. St. Luke, xii. 10, says, " But unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." St. Matthew, xii. 32, says, " It shall not be forgiven him, neither in this world, neither in the world to come." What is the difference between "damnation" as given by St. Mark, and being "never forgiven, neither in this

world, neither in the world to come," as stated by St. Matthew and St. Luke? Is it not a trifling with Holy Scripture to endeavour to do away with "hard sayings," because we do not like them, to be like those of old time who said to the prophets, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceit"? The author of the *Companion to the Revised Version of the New Testament*, says of two such passages, "*Damned* is now (mark the word) too strong an expression, and has been avoided in the Revised Version."<sup>1</sup> In the present day we have men rising up on all sides denying the existence of eternal punishment, and using such incautious language, that God is implied to be unjust and unmerciful if it exist, and that consequently it cannot be: and here we are told that "damnation" is too strong a term to use for modern ears! One thing is certain, that God's judgments will be in accordance with His own Word, and not with our interpretation of it.

— v. 23.—"and lay thy hands upon her, that she may be healed; and she shall live."—*that she may be made whole and live.*

The former is an act of power: the latter is the act of prayer. See also Matt. viii. 3. In St. Matthew ix. 18, it is in the singular, "lay thy hand upon her, and she shall live;" (without the intermediate words, "that she may be healed;") and is thus more emphatic.

— 33.—"the woman, fearing and trembling, knowing what was done in her"—*to her*

This a lessening of the miracle.

— vii. 35.—"And straightway his ears were opened." The Revisers omit the word "straightway."

— ix. 12.—"how that it is written of the Son of man, that he must suffer many things"—*should suffer*

This merely declares the fact; that the necessity of the fact: this makes the death a cruel martyrdom; that a voluntary offering.

— 24.—"And straightway the father of the child cried out, and said, with tears, Lord, I believe: help thou mine unbelief."—The Revisers omit "Lord," and "with tears."

<sup>1</sup> p. 123.

How natural these words, and who is likely to have interpolated them? When our Lord said to the father, "If thou canst believe, all things are possible to him that believeth," is it to be supposed that He merely asked him whether he believed that a miracle, or a power of healing, could take place; and not rather, whether he believed in Him as the Son of God, and therefore able to do what he would? It is not, then, a barren belief in the possibility of a miracle in the father's reply: but, in acknowledging the Saviour, tears spring into his eyes, and he addresses Him as Lord, and prays Him to strengthen his faith. Away with a cold and frigid Revision, that thus cuts off the most touching narratives of Holy Writ, whenever scribes have inadvertently omitted them.

— 29.—"This kind can come forth by nothing but by prayer and fasting."—The Revisers omit "and fasting."

To omit these words, our Lord is made to say, "This kind can come forth by nothing but by prayer." Miracles were, however, constantly performed by the Apostles by prayer: but in this case our Lord told his disciples there was something especial, and that consequently special means had to be employed. In St. Matthew's account of this miracle, xvii. 21, we have the word "fasting," but this verse has been struck out by the Revisers. The word "fasting" is also omitted by the Revisers in Acts x. 30. Dr. Dwight, one of the American New Testament Revision Company, says, "There are but three passages in the Epistles of St. Paul, where the word *fasting* is found. Those in 2 Cor. vi. 5, and xi. 27, probably refer to involuntary fasting. If this word in 1 Cor. vii. 5, were excluded from the text, we should have no allusion to fasting as a Christian duty anywhere in the New Testament from Acts to Revelation. The Apostle never enjoins this duty, nor is there certain evidence that Jesus did so. The Revisers omit Matthew xvii. 21, and the word 'fasting' in Mark ix. 29. All allusions to the matter in the Gospels and Acts, other than them, may be explained by a conformity to Jewish customs. The manipulation of the text, in the places to which we have made especial reference, shows the tendency of a later time than the Apostolic age." It is true that our Lord did away with the

outward and formal fasting required by the Jews, Matthew vi. 16; ix. 14; Mark ii. 18; Luke v. 33; but He enjoined it as a private exercise, Matt. vi. 16, 17; He practised it Himself, Matt. iv. 2; and His Apostles did so also, Acts xiv. 23.

—— 44, 46.—“Where their worm dieth not, and the fire is not quenched.” And v. 45,—“into the fire that never shall be quenched.” All these passages are omitted by the Revisers, because omitted in certain MSS.

No doubt the words were obnoxious to those who denied the existence of eternal punishment.

—— 48, 49.—“Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire,”

These verses read by themselves have been adduced as a conclusive authority for the doctrine of purgatory: and by omitting the latter part of v. 49, which refers to Levit. ii. 13, and Ezek. xliii. 24, the connection appears still more evident. But this supposed connection is illusory: for when we read the latter part of v. 49, “and every sacrifice shall be salted with salt,” which has been omitted by the Revisers, and connect it with the following verse, “Have salt in yourselves, and have peace one with another,” we see that the words, instead of referring to purgatory, refer to this life, and are meant to teach us self-denial, love to our neighbour, (see verses 41—47,) and joyful submission to God’s chastenings. The argument renders it certain that these words are no interpolation.

—— x. 21.—“and come, take up the cross, and follow me.” The words, “take up the cross,” are omitted by the Revisers.

—— xi. 3.—“Go your way into the village . . . and ye shall find a colt tied . . . loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him: and straightway he will send him hither.”—*and straightway he will send him back hither.*

By the Authorized Translation the man sent the colt “because the Lord had need of him.” By the Revised Version

the man let him go because it was promised that it should be returned to him! St. Luke, xix. 31, says nothing of such promise. If the transaction taught us nothing, is it likely that the Evangelist would have encumbered his narrative with such unnecessary detail? And if it is meant to teach us something, why is that something omitted?

— 26.—“But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”  
Omitted by the Revisers.

— xii. 40.—“Beware of the Scribes . . . which devour widows’ houses, and for a pretence make long prayers: these shall receive greater damnation.”—*condemnation.*

Why should the term be softened? Our Lord is described as “a friend of publicans and sinners,” ever ready to pardon and forgive them. But though opposed to all who work wickedness, He is more so to them who “teach men so.” And we find St. Matthew records no fewer than three several occasions when our Lord addressed the words, “O generation of vipers” to the Pharisees, Sadducees, and Scribes. The minister of God has a higher reward, or a greater punishment.

— xiii. 34.—“*For the Son of man is as a man taking a far journey*”—It is *as when a man sojourning in another country*

In either case words have to be supplied: but the Revised Version makes the word *It* refer to “For ye know not when the time is:” while the Authorized Translation refers what follows at once to the Son of man. The whole chapter refers to the Second Coming of our Lord. At the beginning of the chapter the disciples ask our Lord, “When shall these things be?” And St. Matthew adds in the corresponding place, xxiv. 3, “and what shall be the sign of thy coming?” and here in v. 26, we read, “And then shall they see the Son of man coming in the clouds with great power and glory.” Why lessen the solemn teaching of such a subject by arbitrarily changing “the Son of man” to *a man*?

— xv. 28.—“And the scripture was fulfilled which saith,  
And he was numbered with the transgressors.”

Here also, as in Matt. xxvii. 35, words are omitted which

show the accomplishment of prophecy. Omitted, because they are supposed to be taken from Luke xxii. 37.

— 39.—“And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.”  
The Revisers omit the words, “cried out, and”

though the Evangelist had previously twice directed attention to our Lord’s so crying out, *vv.* 34, 37. It was this strong cry of our Lord, so different from the exhausted agony of those crucified, which struck the centurion and convinced him; and it was this which the Evangelist had taken such pains to express; but which the Revisers have struck out because some favourite MSS. have omitted it.

— xvi. 16.—“He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.”—*condemned.*

As the antithesis to “believeth” is “believeth not;” so the antithesis to “saved” must be not-saved, or lost, or “damned.” We can make nothing else.

— 9-20.—All these twelve entire verses are separated from the text by a space, and a note is attached, “The two oldest Greek manuscripts, and some other authorities, omit from *v.* 9 to the end. Some other authorities have a different ending to the Gospel.”

Of the conclusion of St. Mark’s Gospel it is said—that it is not written in the style or wording of the Evangelist, that it does not appear in the two oldest MSS. B and N, and that several of the Fathers assert that it was not found in the best copies. On the other hand, “Irenæus quotes the passage without the slightest misgiving, in the second century. . . . It is full of canonical authority.”<sup>1</sup> But in addition to this there is the fact, in addition to what has been already said in the Introduction, p. 7, that without these words the Gospel would end abruptly, without recording all the proofs of our Lord’s resurrection and ascension, and without giving his disciples charge to preach the gospel. This we cannot suppose, and the attempt to get over the difficulty by quoting instances of

<sup>1</sup> Dr. Roberts, *Companion*, pp. 62, 63.

authors dying before their works were completed,<sup>1</sup> is opposed to Christian faith, when we consider that the writer in this instance was inspired by God to write this Gospel. Any doubt upon the authenticity of these verses must be removed by what Dean Burgon has written upon the subject.

LUKE i. 78.—“whereby the day-spring from on high hath visited us.” The *marginal note*, in our Bibles; “sun-rising” or “branch,” is omitted.

By the omission of the word Tsemakh, the Branch, as translated by the LXX from Jer. xxiii. 5; xxiii. 15; Zech. iii. 8; vi. 12; and the connection of this passage with those prophecies, showing their accomplishment, is lost: while by the omission of its other signification, “sun-rising,” the connection with Numb. xxiv. 17 and Mal. iv. 2, is lost.

— ii. 10.—“And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy which shall be to all people.”—*to all the people*.

By the Authorized Translation, the Gospel was to be preached to all the world: by the Revised Version it appears to be limited to all the people of the land, that is, the Holy Land.

— 14.—“Glory to God in the highest, and on earth peace, good will towards men.”—*and on earth peace among men in whom he is well pleased*.

Here again, by the addition of a single letter, the Gospel message is limited. Instead of being given to all the world, it is limited to a few, and the angels’ song is no angelic song to those who are not yet brought unto God.

— 40.—“And the child grew, and waxed strong in spirit.” The words “in spirit” are omitted by the Revisers.

Thus that which refers to the divinity of the Son of God is omitted, while that which is only material and of no significance is recorded.

— iv. 4.—“Man shall not live by bread alone, but by every word of God.” The latter six words are omitted by the Revisers.

Our Lord was quoting Deut. viii. 3. It is evident, therefore, that our Lord quoted these words, so connected as they were

<sup>1</sup> *Companion*, pp. 62, 63.

with his answer to the Tempter, and if so, St. Luke is represented by the Revisers as having forgotten them !

— 18.—"To heal the broken hearted." Omitted.

Our Lord is quoting Is. lxi. 1. By omitting these words, St. Luke is again represented as having forgotten them !

— vii. 39.—" This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner."—*would have perceived*

Thus doing away with the omniscience of our Lord.

— viii. 3.—" And Joanna . . . and Susanna, and many others which ministered unto him of their substance."—*ministered unto them*

— ix. 55, 56.—" and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Omitted by the Revisers.

Are we content to lose passages like this, because some scribe negligently omitted to copy them ?

— xi. 2, 3, 4.—" When ye pray, say, Our Father, which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so in earth. Give us this day our daily bread. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."—The Revisers omit the words, " Our " . . . " which art in heaven " . . . " Thy will be done, as in heaven, so in earth," . . . " but deliver us from evil,"—besides some other slight alterations. And both the Authorized Translation and the Revised Version omit the Doxology.

Is it for one moment to be supposed that if we all know, and are able to repeat by heart the Lord's Prayer, St. Luke, who was inspired by God to write his Gospel, could never have learned it, or, if he had, that he had forgotten nearly half of it? If, then, the Revisers do not believe this, they must state that their object in revising our Authorized Translation has been not to give us the very words of our Lord and His Apostles and Evangelists, but the words found in the most ancient MS. copies

of the New Testament. If so, we repeat, the title of their work should have been, The New Testament of our Lord and Saviour Jesus Christ, according to the Neutral Text, or according to MSS. B and N and some others. Speaking of these two MSS. Drs. Westcott and Hort say, "The fullest comparison does but increase the conviction that their pre-eminent relative purity is approximately absolute—a true approximate reproduction of the autographs."<sup>1</sup> If they believe that St. Matthew has rightly recorded the words of our Lord's Prayer, as they themselves give it, then they must have believed that it is through some accident that they are not recorded in like manner in such and such MSS., which contain St. Luke's account of the Lord's Prayer; and, consequently, they should have inserted the words with notes, stating, according to their method, that they are not recorded in any of the principal MSS.; or they should have inserted the words wanting in those MSS. *in italics*, to signify that they must have existed originally, though not recorded in these particular MSS. But there can be no doubt upon this subject. We cannot for one moment suppose that when our Lord taught his disciples the Lord's Prayer, He did not intend it to be handed down to His Church for ever; but so intending it, we must believe that He *willed* that it should be so handed down. This being the case, it is an utter impossibility that in inspiring His evangelist, St. Luke, to write his Gospel, He should not have inspired him with all the articles or particulars of that prayer which He bequeathed to His Church. The Lord's Prayer, therefore, as given by St. Luke, must, in his autograph, have contained all the identical clauses which we find in St. Matthew's recital of it, though the words would be slightly different. And we find a great confirmation of this in St. Paul's Epistles.

That St. Luke travelled much with St. Paul we know; for he accompanied him from Troas to Phillipi; seven years later he travelled with him from Phillipi to Jerusalem; and two years afterwards he accompanied him in his memorable voyage to Rome; and on arriving at Rome, he remained with St. Paul during his imprisonment, labouring in the Gospel. (Philem. 24.) Indeed, in his last imprisonment, he writes, Demas has

<sup>1</sup> *New Testament*, p. 296.

forsaken me . . . "only Luke is with me." 2 Tim. iv. 11. That he was highly esteemed by St. Paul is evident: for he styles him "the beloved physician;" and in 2 Cor. xii. 18, he speaks of him as a "brother," and in viii. 18, "the brother, whose praise is in the Gospel throughout all the churches." Thus we see that St. Paul and St. Luke were constant companions, and united to each other in brotherly affection. St. Luke appears to have written his Acts of the Apostles during St. Paul's two years' imprisonment at Rome, though he gives no account of St. Paul's death; and St. Paul therefore must have taken the greatest interest in it in its daily progress; while his Gospel, which had been written previously, (Acts i. 1,) is supposed, with very good authority, to have been written during St. Paul's two years' imprisonment at Cæsarea: and if so, St. Paul must have felt the same interest in his Gospel as he did subsequently in his Acts of the Apostles; and there can be no doubt that St. Paul must have assisted the Evangelist and Historian on both occasions.

We may, therefore, feel assured that St. Paul, in using, quoting from, and referring to the Lord's Prayer, would do so in the language of St. Luke, rather than in that of St. Matthew. Consequently, in the two passages—Gal. i. 4, 5; 2 Tim. iv. 14-18—which he wrote when St. Luke was by his side, and the latter of which he immediately followed up by saying, "Only Luke is with me," and which two passages we made use of in treating of St. Matthew's declaration of the Lord's Prayer, on account of the disputed meaning of the petition, "Deliver us from evil"—we have evidence, not merely that the petition, "Deliver us from evil," existed in St. Luke's autograph of his Gospel, but also that St. Luke had recorded the Doxology. These two texts prove this so clearly, that it is impossible to gainsay it. See p. 20.

These texts also furnish us with another fact. In St. Matthew's account of the Lord's Prayer we have, "And forgive us our debts," *ὀφειλήματα*; and immediately afterwards, "For if we forgive men their trespasses," *παραπτώματα* . . . but in St. Luke's form of the Lord's Prayer we read, "And forgive us our sins," *ἁμαρτίας*. While in one of these passages in which

St. Paul is referring to the Lord's Prayer, he uses St. Luke's form in saying, "Who gave himself for our *sins*, (using the same Greek word,) that he might *deliver* us from this present *evil* world, according to the *will* of God and our Father, (or *our God and Father*, as the Revisers better translate it,) to whom be *glory for ever and ever. Amen.*" It will be said that St. Paul is not quoting the Lord's Prayer. Certainly, he is not repeating it, but he is evidently referring to it, as strengthening his exhortation : and he does so in conformity with his usual practice of quoting Scripture, in giving the spirit of what he quotes, rather than the letter.

If all these petitions, including the doxology, have been accidentally or otherwise omitted in MS. copies of St. Luke's Gospel, and erroneously struck out by the Revisers from such a holy document as THE LORD'S PRAYER, must we not feel the much greater probability that exists of numerous omissions having accidentally or otherwise taken place in certain MSS. of other portions of the New Testament? and should we not look with especial suspicion on MSS. such as B and N, which are remarkable for the omissions which they display?

The petition "Thy will be done, as in heaven, so in earth," does, however, appear in MS. N, so that the chief favourite B is the only offender in this instance.

— xxii. 19, 20.—"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body (which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you). All the words within brackets are rendered doubtful, by the Revisers stating in a note, that "Some ancient authorities omit these verses."

— 43, 44.—"And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground." These verses are rendered doubtful, by the Revisers stating in a note, that "Many ancient authorities omit these verses."

— xxiii. 34.—“Then said Jesus, Father, forgive them : for they know not what they do.” This verse is rendered doubtful by the Revisers stating in a note, that “Some ancient authorities omit this verse.”

— 38.—“And a superscription also was written over him, (in letters of Greek, and Latin, and Hebrew,) This is the King of the Jews.” The words in brackets are totally omitted by the Revisers.

The fact of the superscription being written in Greek and Latin and Hebrew, is important as showing that the Gospel of Christ was to be published to the whole world.

— 42.—“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.”—*and he said, Jesus, remember me . . . .*

Thus doing away with the acknowledgment of our Lord's divinity.

— xxiv. 3.—“and found not the body (of the Lord Jesus).” The words enclosed by brackets are rendered doubtful by the Revisers stating in a note, that “Some ancient authorities omit these words.”

— 6.—“He is not here, but is risen.” A doubt is attached to these words by the Revisers stating in a note, that “Some ancient authorities omit these words.”

— 12.—“Then arose Peter, and ran unto the sepulchre ; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.” A doubt is attached to this verse by the Revisers stating in a note, that “Some ancient authorities omit verse 12.”

— 36.—“Jesus himself stood in the midst of them, (and saith unto them, Peace be unto you).” A doubt is attached to the words in brackets, by the Revisers stating that “Some ancient authorities omit these words.”

— 40.—“And when he had thus spoken, he showed them his hands and his feet.” A doubt is attached to

this by the Revisers stating in a note, that "Some ancient authorities omit verse 40."

— 42.—"and of an honeycomb." Omitted by the Revisers.

— 46.—"And said unto them, Thus it is written, and thus it behoved Christ to suffer,"—*Thus it is written that the Christ should suffer,*

The words "thus it behoved" Christ to suffer, are important in showing the *voluntary* atonement of our Lord.

— 51.—"and carried up into heaven." A doubt is cast upon these words by the Revisers stating in a note, that "Some ancient authorities omit these words."

— 52.—"And they (worshipped him, and) returned to Jerusalem." A doubt is cast upon these words by the Revisers stating in a note, that "Some ancient authorities omit these words."

The reader will form some idea from the total omissions of some passages, and the doubt attached to many others, in these three chapters of St. Luke's gospel, of the nature and effect of such a Revision of the Word of God. It will be said that some of these remarks are superfluous, inasmuch as the alteration is not in the text but in the notes of the Revised Version, but we are told in the Preface to the Revised Version that these notes are "the result of a large amount of careful and elaborate discussion," and that they "deserve consideration."

JOHN iii. 15.—"That whosoever believeth in him should not perish, but have eternal life."—*That whosoever believeth may in him have eternal life.*

The Revisers constantly transpose the words of a sentence to make it more conformable to the Greek idiom; though in doing so they frequently destroy the English. In the generality of cases it does no other harm; but in some it alters the sense, while in others, as in the present case, it affects the doctrine. By the Authorized Translation we are promised eternal life if we believe in Christ; whereas by the Revised Version we are told that through Christ we have eternal life if we believe.

We are left to fill up the sentence as we choose: "if we believe" in God's mercy or forgiveness, or that Christ will give it to us according to our own merits or deservings, or anything else.

— 17, 18.—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—*to judge the world*: and so, in the following verse, the word "condemned" is changed to *judged*.

Now this is not true. God did send his Son into the world to judge the world: for "The Father hath committed all judgment unto the Son." (John v. 22.) "We must all appear before the judgment seat of Christ." (Rom. xiv. 10; 2 Cor. v. 10.) But, as the Authorized Translation tells us, God sent not his Son to condemn the world. And that this is true is evident from the following verse, where we read, "He that believeth on him, is not condemned: but he that believeth not is condemned already: because he hath not believed in the name of the only begotten Son of God." Would the Revisers teach us that they who refuse to believe in the Son of God are not in danger of condemnation, but only of judgment? As already observed in Mark xvi. 16, the antithesis to "saved" must be not-saved, or condemned, or damned; that is *lost*.

— v. 29.—"they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—*judgement*. The antithesis to "life" is death, or damnation, the loss of everything.

— 39.—"Search the scriptures: for in them ye think ye have eternal life."—*Ye search the Scriptures, because ye think that in them ye have eternal life*.

Canon Kennedy, one of the Revisers, seems to accuse the Translators of 1611 of falsifying this text from unworthy motives. His words at least imply this; for he says, "We fear the translators were dazzled by the apparent value of the imperative sense as a weapon against Romanism." (!)<sup>1</sup> And he selects this as one of the instances in which the Revised Version is "manifestly shown to be right," as the words, "Ye search the

<sup>1</sup> *Ely Lectures*, p. 16.

scriptures," relate to the following words, "because ye think that in them ye have eternal life:" and he then enters into remarks relative to the belief of the Jews in a Future State. The Canon, however, is evidently mistaken; the Revised Version is evidently wrong; and the Translators of 1611 evidently right. For in this fifth chapter of St. John, we have an account of our Lord's healing the impotent man at the Pool of Bethesda on the Sabbath day; and when the Jews murmured at His "making himself equal with God," our Lord showed His Divine nature; first, by the authority given Him of His Father; secondly, by the witness of John the Baptist; next, by the works which He Himself had done; and then finally, He says, You at least believe the Scriptures, and you think that they give unto you eternal life: but *search* the Scriptures, and you will find that that life comes through Me, and that these Scriptures "are they which testify of Me: (bear witness of Me;) but ye will not come to Me."

It is the more extraordinary that the Revisers should have altered this verse, when by their system of translating the same Greek word by the same English word—a system very proper to be observed in a passage like this—and which they have here carried out, they ought to have perceived the climax of such argument. Thus they have in their Version: If I bear *witness* of myself, my *witness* is not true; v. 31; It is another that beareth *witness* of me; and I know that the *witness* that he *witnesseth* of me is true: v. 32; Ye have sent unto John, and he hath borne *witness* unto the truth; v. 33; But the *witness* which I receive is not from man; v. 34; But the *witness* which I have is greater than that of John: for . . . the works which I do bear *witness* of me; v. 36; And the Father which sent me, he hath borne *witness* of me; v. 37; and then comes this passage, "And these are they that bear *witness* of me." And the chapter concludes by saying, "Had ye believed Moses, ye would have believed me: for he wrote of me." Nothing therefore can be clearer.

This narrowing of the Scripture, and doing away with the injunction to search the Scriptures, is fraught with great danger, both to the Revisers, and to ourselves.

— vi. 47.—“Verily, verily, I say unto you, he that believeth on me hath everlasting life.”—*he that believeth hath eternal life.*

See remarks on iii. 15, and v. 39.

— 69.—“And we believe and are sure that thou art that Christ, the Son of the living God.”—*that thou art the Holy One of God.*

The words *holy one*, without capitals, might be interpreted as meaning a prophet. St. Matthew, xvi. 16, makes St. Peter utter the same confession, “Thou art the Christ, the Son of the living God.”

— vii. 53—viii. 11.—The story of the woman taken in adultery: the last verse of which is, “And Jesus said unto her, neither do I condemn thee: go, and sin no more.” The whole *pericope* including this story is separated by the Revisers from the rest of the text, and enclosed in brackets.

It is probable that the story was originally omitted by some scribe, not so much, or not chiefly from the nature of the story, as from our Lord’s saying, “neither do I condemn thee:” for like the scribes and Pharisees here mentioned we are all inclined to judge others harshly for those things which we do not do ourselves; and the copyist, thinking himself wiser than our Lord, may have thought it strange that our Lord, not only did not condemn her, but actually seemed to condone her offence! And so it may appear to many a careless reader now. Indeed, many people acknowledge themselves sinners, but think that God is a God of mercy, and therefore that it does not matter. It is evident, however, that this is a wrong interpretation, and that the copyist’s scruples might have been spared. The law was “that such should be stoned.” Our Lord therefore told her accusers to cast stones at her; and when they all left her, our Lord asked her, “Hath no man condemned thee?” And upon her answering, No, our Lord said, “Neither do I condemn thee” *to be stoned.* “Go! And sin no more.”

It is asserted that the passage is not found in the most ancient uncial MSS. or versions, and the style is said to be totally different from that of the Evangelist. On the other

hand, although the oldest MSS. are as late as the fourth century, it is certain that the narrative existed in earlier MSS.; for "It would appear from Eusebius that even Papias, who lived in the early part of the second century, was familiar with the story, though that of course does not prove it as existing in St. John's Gospel. . . . It was known to Jerome in the fourth century, who expressly testifies that it existed in his days 'in many manuscripts, both Greek and Latin.' Augustine, about the same time, affirms that 'some of but weak faith, or rather enemies of the true faith,' had expunged it from their copies of the New Testament, and adds that they did so with an ethical purpose, fearing lest the passage might seem to grant impunity to sin. . . . Finally, the narrative itself bears the very spirit of Christ and Christianity. . . . Some ethics think that its proper place would be at the end of Luke xxi. where it is really placed in some of the best of the cursive manuscripts." <sup>1</sup>

There are, however, two objections to this theory. One is that the portion of the chapter so separated from the rest, is not confined to this story; and that consequently if the story had been purposely struck out by some copyist, he would not have struck out verse 53 of ch. vii., nor the first two verses of ch. viii. And the other objection is that verse 1 of ch. viii. seems so intimately connected with verse 53 of ch. vii., that it must have originally formed part of that verse,—“And every man went into his own house: (but) Jesus went unto the Mount of Olives.” It seems possible, therefore, that all this passage, the concluding portion of the last paragraph, (vii. 53 and viii. 1,) the beginning of a new paragraph, (viii. 2,) and the story which follows (vv. 3-11) may have been written on a membrane which might subsequently have been accidentally or purposely detached from an ancient copy.

— viii. 59.—“Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, (going through the midst of them, and so passed by).” The Revisers omit the words in brackets.

In the Authorized Translation we admire the almighty power of our Lord, able to pass through them, without touching them,

<sup>1</sup> Dr. Roberts, *Companion to the Revised Version*, p. 64.

and able to defend Himself with countless legions of angels, and yet voluntarily giving Himself up to be crucified, when the time had come ; while in the Revised Version we are led to suppose that our Lord escaped only by hiding Himself ! The word “hid” evidently means, concealed Himself from their view.

—— ix. 4.—“I must work the works of him that sent me while it is day.”—*We must work* . . . .

An alteration without sense or meaning.

—— xiii. 10.—“He that is washed needeth not save to wash his feet,”—*He that is bathed* . . . .

The verb used here is a different verb to that which is used where applied to the feet, and signifies to *bathe*, but it also signifies to wash or cleanse the whole body. As the subject here relates to defilement, cleansing is the proper word. The Revisers, copying former annotators, explain the passage by remarking that a man always has to cleanse his feet after bathing ; and in order to get a spiritual meaning from this it has been supposed by some writers, that although we have been made clean in baptism, our feet lead us daily into trespasses and sins, which have to be cleansed by God’s grace. This would, however, need a daily washing : but our Lord’s words to Peter, “If I wash thee not, thou hast no part in me,” lead us to suppose that what our Lord was about to do conveyed a sacramental efficacy. Our Lord’s washing the feet of His disciples contained a double meaning : it was to teach them humility, (v. 12,) and to show them that they were cleansed from sin, only through Him. (v. 8.) He washed their feet, as the part of the body constantly defiled by dirt, to show them the heinousness of sin, and the necessity of its being cleansed.

—— xiv. 14.—“If ye shall ask anything in my name, I will do it.”—*If ye shall ask me anything in my name*

What utter confusion of a great promise ! Our Lord tells us that if we ask God the Father anything in His name, He will do it. We pray to God the Father in His Son’s name, and God the Son will answer our prayers ; thus showing the unity of the Godhead. (See xvi. 23, below.)

—— xvi. 23.—“Whatsoever ye shall ask the Father in my

name, he will give it you."—*If ye shall ask anything of the Father, he will give it you in my name.*

Here again the Revisers, by transposing, make a grievous alteration. We have no privilege to approach God the Father in prayer, but through the Son, and for His sake, and in His name. In xv. 16, we have the same words, "That whatsoever ye shall ask of the Father in my name, he may give it you." In xiv. 14, we are told that God the Son would give it to us; in these two verses that God the Father will give it to us; thus showing the unity of the Godhead.

ACTS ii. 30.—"David . . . being a prophet, and knowing that God . . . would raise up Christ to sit on his throne,"—*he would set one upon his throne,*

— 47.—"And the Lord added to the church daily such as should (or *would*) be saved."—*those that were being saved.*

Much cavil has been cast at what has been called the "Calvinistic" tendency of the Authorized Translation in this passage. But in Acts xiii. 48, we read both in our Bibles and in the Revised Version, "And as many as were ordained to eternal life believed." Where is the difference? The fact is the Church could do what the Revisers say: but the Lord only, "in knowledge of whom standeth our eternal life," can add to the Church such as will be saved. The context, however, sets this at rest: for in v. 41 we read, "Then they that gladly received his word were baptized, and there were added unto them about three thousand souls." Thus we see that though God's mercy is offered to *all*, "both bad and good," and is "preached to every creature which is under heaven," (Col. i. 23,) it is obtained only by those who are willing to receive it.

— iii. 13, 26; iv. 27, 30.—"his Son Jesus;" "thy holy child Jesus,"—*his Servant Jesus*, (note, or *child*,) *thy holy Servant Jesus*, (note, or *child*)

The word *παῖς* signifies, as the Revisers say, either *servant* or *child*. The Lexicons translate *παῖς* as *boy* or *girl*, *servant*, *son*: and translate "son" as *υἱός*, *τέκνον*, *παῖς*. But while the word stands for both *son* and *servant*, the word *υἱός* is the proper word

for *son*, and δούλος for *servant*. With very few exceptions, where the words translated *servant* signify *minister*, or *domestic servant*, and one exception where the original word is παῖς, Luke xv. 26, the word standing for "servant" is invariably δούλος. In some sixty instances the word refers to a *servant*, properly so called; and in about half as many instances it is applied to the servants of God, or of our Lord. Our Lord Himself is represented as God's servant in Is. xlii. 1, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth;" and He Himself says, "My meat is to do the will of him that sent me, and to finish his work;" "I seek not mine own will, but the will of the Father which hath sent me;" "and this is the Father's will that hath sent me." Our Lord, therefore, not merely "took upon him the form of a servant, (δούλος,) and was made in the likeness of men;" Phil. ii. 7; He not only set us an example that we should follow His steps in fulfilling the law of God, but He came to carry out the commandments of God in His own person—"Though he were a Son, yet learned he obedience by the things which he suffered;" Heb. v. 8; "Lo, I come to do thy will, O God." In this respect, therefore, He may be regarded as the "Servant" of God. But although the word δούλος is applied to all the servants of God, it is never so applied to our Lord. The word so used is παῖς, and that it has a different signification from δούλος, a *servant*, is evident from Luke xii. 45, 46, where we read, "But and if that servant (δούλος) say in his heart, My lord delayeth his coming, and shall begin to beat the men-servants (παῖδας) and maidens, (παῖδες), and to eat and drink, and to be drunken; the lord of that servant (δούλου) will come." . . . Here the men-servants and maid-servants are called by a different name, to signify that they are good and valued servants, and under the protection of their master, and forming part of his family. And in the account of the centurion, we read in Matt. viii. 6—13, of his coming to our Lord and saying, "Lord, my servant (παῖς) lieth at home, sick of the palsy . . . and Jesus said unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy . . . but speak the word only, and my servant (παῖς)

shall be healed : for I am a man under authority . . . . and I say . . . . to my servant (δούλω) do this, and he doeth it. . . . And his servant (παῖς) was healed in the selfsame hour." So also, St. Luke vii. 7, 8,—“But say in a word, and my servant (παῖς) shall be healed. For I also . . . . say unto my servant (δούλω) do this, and he doeth it.” We find, therefore, a distinction in these places, and though they were all servants, different words are used, and the reason is given in v. 2, where we read that the centurion’s servant was one “who was dear unto him.” As Christ is the “beloved of the Father,” ought He not also to have a name above other names? As the word παῖς, therefore, has a higher signification than δούλος, are we right in translating it by the word *servant*, a word which in English may lead some to doubt the reality of our Lord’s divinity? The Translators of 1611 felt this objection, and have accordingly translated the word in ch. iii. as *Son*, and in ch. iv. as *Child*. In Acts xx. 12, παῖς means a young man, or lad, not a servant; and in John vi. 9, παιδάριον, a young lad, not a servant. And if there is any authority for the reading of Mark xii. 6, in the Revised Version, “He had yet one, a beloved son,” where we are reading of the owner of the vineyard whose servants were killed one after another, it would signify that our Lord spake of the son of the owner of the vineyard, (that is, of Himself as the Son of God,) as if he were one of the servants. St. Paul also tells us that “the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all.” But though this be so, we should not call the child a servant. When therefore we find the word (δούλος) applied universally to the “servants of God,” and that it is not applied in any of these passages to our Lord, we must conclude that something more is meant by calling our Lord παῖς, than when another word is applied to His saints: and if so, that the employment of the same English word to *man* and to the *Son of God* in the Revised Version does not agree with the delicacy of the Greek language, and consequently that it is not a correct translation, although the word παῖς may frequently be translated *servant*. Under these circumstances, and considering the evil effect which the word may have upon the minds of some

Christians of weak faith, and the advantage that would be likely to be taken of it by the enemies of Christ, the Revisers should have acknowledged the correctness and judgment of the Authorized Translation, and retained the words, "Son" and "child."

Hitherto we have considered the word only in its rendering as *servant*: but it also signifies *son*, as also a *boy* or *child*; a signification in which it is often used. Three of the Evangelists tell us of one who brought his lunatic son to Jesus to be cured, and two of them describe him by this term, *παῖς*; Matt. xvii. 18; Luke ix. 42; and the father speaks of him as "his son, his only child," and says that he has been so afflicted from his childhood; words which seem to indicate that he was then full-grown. In like manner, it seems probable that the son of the nobleman of Capernaum was full-grown; for the father speaks of him first as his son, and then, by way of affection, as his *child*, and after healing him, our Lord does not say, Go thy way, thy child liveth, but "thy son liveth." Here the word has nothing to do with service. Again, we find the diminutive of *παῖς* (*παιδίον*) employed by our Lord as a term of endearment when addressing his disciples, "*Children*, have ye here any meat?" And by St. John, in like manner, "Little children, it is the last time." While, therefore, there is no authority for associating the word in the passages before us with the state of servitude, and every reason to regard it as a term of affection, there is the bare possibility that St. Luke, in the passages before us, is speaking of Herod the Great, and not of Herod Antipas, his son, where he says, "For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together," and if so, that he referred to Herod's seeking to put Him to death when a child, rather than to the other Herod, his son, combining with Pilate to put Him to death at Calvary.

If this reasoning be correct, what inconsiderateness do not the Revisers appear to have been actuated by in altering such passages as these, connected with the name of our blessed Lord, without weighing the gravity and consequence of such alteration, and not only in altering, but in emphasizing such alteration

by printing the word in initial capital letters, and thus "giving occasion to the adversary to speak reproachfully."

With equal inconsistency, but in the very opposite direction, they make St. Paul address the Bishops of Ephesus, and of Crete, as, *Thou, therefore, my child*, 2 Tim. ii. 1; *To Titus, my true child*, Tit. i. 4. A different Greek word is there employed.

— vii. 59.—"And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit."—*calling upon the Lord*,

As the word is not expressed in the original, there is as much authority for one rendering as the other: and that of the Revisers is evidently the proper one.

— viii. 36.—"and the eunuch said, See, here is water, what doth hinder me to be baptized? (and Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.)"

The words in brackets are omitted by the Revisers, thus striking out the confession of faith.

— xvi. 7.—"but the Spirit suffered them not."—*and the Spirit of Jesus suffered them not*.

This, if not a new procession of the Holy Ghost, is a new expression of it. But, looking at John vii. 39, xiv. 16, 26, xvi. 7, we cannot accept this as a right rendering.

— xx. 28.—"feed the church of God, which he hath purchased with his own blood."—*church of the Lord* is given in a note.

ROM. v. 1—3.—"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also:" . . . —*let us have peace . . . through whom also we have had our access by faith* (some ancient authorities omit "by faith") . . . *and let us rejoice . . . let us also rejoice* (Gr. glory) *in our tribulations*.

We see here and in next chapter, in 2 Cor. v. 14, Eph. ii. 1—8,

and in Col. iii. 1, what interpretation the Revisers seem to give to the doctrine of "baptismal regeneration" by their translation. "Peace with God" and "access to God's grace," were not obtained at any past time, nor for ourselves only; but can be obtained at any time, and by every one who approaches God "by faith," "through our Lord Jesus Christ,"—not at any past time, but at all times, when we are "justified by faith," and are *standing* and *rejoicing* in this faith; and when, having this faith, we are able to "glory in tribulations also."

— vi. 2.—"How shall we, that are dead to sin, live any longer therein?"—*We who died to sin, how shall we any longer live therein?*

One of the Revisers says,<sup>1</sup> "The Greek words which denote the *act of dying* and the *state of death* respectively, have not unfrequently been confounded in the Authorized Version, sometimes to the great obscuration of the sense. Thus the constantly-recurring words 'are dead' in Rom. vi. 2, &c., should be translated 'died.' This emendation is especially important at 2 Cor. v. 14." To justify the alteration, the Revisers should have altered v. 11 to "Even so reckon ye also yourselves to *have died* unto sin," and v. 22 to "But now *having been* made free from sin;" but the action in each of these two verses is present, even in the Revised Version; so this verse also should have been as given in the Authorized Translation. The whole of the chapter, indeed, shows that, while the Apostle refers to their baptism as a spiritual washing away of original sin, and a promise on their part to die unto sin, he urges them now to do so. It is a practical lesson; not a reliance on a past rite, but an earnest exhortation to future practice in consequence of that rite. He says, "How shall we any longer live therein?" "Let not sin therefore reign in your mortal bodies;" and so on through the whole chapter.

"Holy Jesus, may I be  
Dead and buried here with Thee;  
And, by love inflamed, arise  
Unto Thee a sacrifice."

*Hymns Ancient and Modern.*

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<sup>1</sup> *Companion to the Revised Version*, p. 134.

— viii. 1.—“There is therefore now no condemnation to them which are in Christ Jesus, (who walk not after the flesh, but after the Spirit.)” The words in brackets are omitted.

— ix. 5.—“of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.”

The Revisers have not altered this in the text; but they append a note giving three other renderings by which the reference to Christ is explained away, so that we not only have dangers scattered broadcast throughout the text for the unwary and careless reader, but other dangers lie hidden among the notes for the more earnest student. No doubt the Revisers have been actuated solely by a desire to search out the truth, and give what they thought an exact rendering: nevertheless, the dangers are no less real and grave. Surely, with so many other renderings in their note, they might, recollecting the common Hebrew doxology, “Blessed for ever,” have suggested the following—“Of whom, as concerning the flesh, Christ came, who is over all, God! Blessed for ever. Amen.”

And, indeed, the context can give us no other meaning. For the words, “of whom,” refer to the “Israelites,” or Jews, of whom, *according to the flesh*, the man, Jesus Christ, came. But this was only according to the flesh: for this Christ, who appeared to be a mere man, was really God, who is blessed for ever.

— x. 15.—“How beautiful are the feet of them that (preach the gospel of peace, and) bring glad tidings of good things!” The words in brackets are omitted.

— xi. 6.—“But if *it be* of works, then is it no more grace: otherwise work is no more work.” Omitted.

— xiii. 9.—“Thou shalt not bear false witness.” Omitted.

Imagine an apostle forgetting one of the commandments relative to his neighbour! To such an inconsistency does the Revised Version repeatedly lead us.

— xiv. 10.—“for we shall all stand before the judgment seat of Christ.”—*of God*.

And yet these same words appear in 2 Cor. v. 10, even in the Revised Version. “For we must all appear before the

judgment sent of Christ." We cannot help fearing, when we see so many instances of the name of God as applied to our Saviour, having been either altered or omitted in certain MSS., that these alterations must have been intentional, and not accidental—when, in the instance before us, the word "Christ" has been altered to *God*; thus taking away the judgment from Christ, and giving it to God the Father.

1 COR. vii. 5.—"that ye may give yourselves to (fasting and) prayer."—The words in brackets are omitted.

— viii. 6.—"one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him."—*and one Lord Jesus Christ, through whom are all things, and we through him.*

The Revisers appear always to translate the preposition *διὰ*, *through* instead of "by." In Mark xiv. 21, they make our Lord to be betrayed, not "by" Judas Iscariot, but *through* him. If, then, we are satisfied that, in spite of the alteration by the Revisers, our Lord was betrayed "by" Judas, we may also be assured that the worlds were made "by" Him, notwithstanding any way the Revisers may interpret Col. i. 16, 17, and Heb. i. 2, and ii. 10; for "the Word was God. . . . All things were made by him, and without him was not anything made that was made. . . . the world was made by him, and the world knew him not." John i. 3, 10. "For of him, and through him, and to him *are* all things" Rom. xi. 36.

— xi. 24.—"And when he had given thanks, he brake *it*, and said, (Take, eat:) this is my body, which is (broken) for you. This do in remembrance of me." The revisers omit the words within brackets.

— 29.—"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord's body."—*For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body.*

This is a most mischievous alteration, as it cannot but help to turn some astray. The alteration is threefold, the alteration

of the word "damnation" to *judgment*, the omission of the word "unworthily," and the discerning the body. The word "damnation" here is said to have given great offence, as deterring people from partaking of the Lord's Supper who feel themselves "unworthy" to partake of it, and who would therefore incur "damnation" if they did. If this were the meaning, damnation would not be the word. On the contrary, they that consider themselves "unworthy," they who are lamenting their condition, as "poor, and maimed, and lame, and blind," are they who are especially invited and welcomed. The centurion, who would not ask our Lord to enter his house; the woman afflicted with an issue of blood, who felt herself unworthy to touch our Lord, but contented herself with touching only the hem of His garment; the Publican who stood "afar off;" the Syro-Phœnician woman, who likened herself to a pariah dog—these, and such as these, are those who are especially invited, especially commended, and especially blessed; for our Lord came not to call the self-righteous, but those who acknowledge themselves as sinners. The word is not therefore for them; far from it; but it applies to those who are trusting in their own righteousness, or to those who continue to partake of the Lord's Supper from custom, in remembrance of His death, while they disbelieve in the atonement of His blood. Is this unreasonable, or unlikely? "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified (or, would have been sanctified) an unholy thing, and hath done despite unto the Spirit of Grace?"

The second alteration is not less dangerous. For, by omitting the word "unworthily," which is so necessary, and so confirmed by verse 27, "Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord;" and thirdly, by altering the final words to, *if he discern not the body*;—much "greater offence" would be given to Christians; as the sentence, according to the Revision, would then be interpreted

according to the Romish belief, and being regarded as the unadulterated Word of God, would confirm them in that belief, that they who partake of the Lord's Supper are damned if they do not believe in the doctrine of Transubstantiation !

— xv. 49.—“ And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

The note says, “ Many ancient authorities read, *let us also bear* ”

Like the alteration in Rom. v. 1, 2, the affirmation and promise is changed into the mere expression of a wish. The alteration is the result of a single letter.

2 COR. v. 14.—“ For the love of Christ constraineth us : because we thus judge, that if one died for all, then were all dead.”—*that one died for all, therefore all died.*

The natural construction of this emendation (!) would signify that Christ died for the sin of the whole world, therefore, we all died for sin. But of course this is not what the Revisers mean. They mean that Christ died *for* sin : therefore we all died *to* sin in our baptism. But St. Paul does not say this, although it is a very necessary thing that we should die *to* sin. He argues that the very circumstance of Christ's dying for our sins, shows that but for His so dying, we should be dead *in* our sins ; and that we were so dead before He resolved to die for us. So far, however, from the Revisers considering themselves in error, one of their body says, the Authorized Translation “ completely ruins the sense ” !<sup>1</sup>

GAL. ii. 16.—“ Knowing that a man is not justified by the works of the law, but by the faith (or rather, *by faith*) in Jesus Christ.”—*save through faith in Jesus Christ.*  
See remarks on Jas. ii. 24.

From this alteration it would appear that a man is justified by his own works, provided he believes in Christ ; whereas the same verse goes on to say, “ we have believed in Jesus Christ,

<sup>1</sup> *Companion to the Revised Version*, p. 134.

that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified." In all his Epistles St. Paul declares salvation to be "the gift of God." What does he say in the following chapter, v. 11? "That no man is justified by the law in the sight of God, *it is evident* : for the just shall live by faith." The author of the *Companion* has not eulogized this alteration. The Revisers have put in the margin, *but only*, which is even more emphatic than the Authorized Translation, and opposed, like the two Poles, to the text of the Revised Version.

— iv. 22, 23, 30, 31.—"bondwoman"—*handmaid*

By this mischievous alteration the Revisers have destroyed the connection and teaching of the whole chapter with the chapter which follows, in the first verse of which we read, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." It is most important that we should preserve this distinction, which St. Paul so laboured to enforce. As the children of Israel, when Moses was taking them to the promised land, longed to go back into slavery in Egypt, so too many of us in the present day long to go back into the bondage of works, (*before* grace, and not *after* grace, see Art. XIII.,) when Christ offers us the freedom of the Gospel.

— v. 17.—"For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other ; so that ye cannot do the things that ye would."—*that ye may not do the things that ye would.*

One of the Revisers <sup>1</sup> enters at length into the advocacy of this alteration, showing, or rather attempting to show, that the flesh does not get the upper hand ; but what says the following verse? "But if ye be led of the Spirit, ye are not under the law." Does not this show that the flesh, without the Spirit, prevents our doing that which we should ? And is not this in perfect harmony with Rom. vii. 14-25 ? We may readily accept the translation given by 'the Vulgate and Syriac—"So that you do not what you would:" though the proper translation should

<sup>1</sup> *Companion to the Revised Version*, p. 84.

be—So that you do not what you *should*. All this shows the necessity of our “striving against sin,” so that we “grieve not the Spirit,” and what is worse, that we “quench not the Spirit.” Eph. iv. 30; 1 Thess. v. 19.

— 19.—“Now the works of the flesh are manifest, which are *these*, adultery, fornication, &c.” The word “adultery” is omitted.

— 21.—“Envyings, murders, drunkenness . . .” The word “murders” is omitted.

— vi. 15.—“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision.” The words “in Christ Jesus” are omitted.

It is only through Jesus Christ that they became unnecessary.

EPH. ii. 1, 5, 6, 8.—“And you *hath he quickened*, who were dead in trespasses and sins; . . . Even when we were dead in sins hath God quickened us together with Christ, —by grace ye are saved—and hath raised us up together”—*and you did he quicken . . . even when we were dead through our trespasses . . . quickened us . . . and raised us . . .* See remarks on Rom. v. 1, 3.

Can it be supposed that the whole Ephesian Church was quickened, or brought to eternal life, at any one moment, and that after the first converts, no others afterwards arose; or that St. Paul’s preaching was to them only, and not also to any others who should afterwards cast off their sins? St. Paul says “quickened *us*,” “raised *us* up:” but St. Paul was converted and quickened before he preached to the Church at Corinth: consequently there must have been a succession of conversions and quickenings, and no doubt some were converted and quickened in consequence of hearing St. Paul’s Epistle read to them: so that at the very time that his epistle was being read, the words “you *hath he quickened*” would most forcibly apply to them, just as equally as to those at Ephesus whom St. Paul first preached to.

— iii. 9.—“who created all things by Jesus Christ.” The words “Jesus Christ” are omitted.

— 14.—“I bow my knees unto the Father of our Lord Jesus Christ.” The words “of our Lord Jesus Christ” are omitted, although essential to the meaning of the following verse.

— v. 30.—“members of his body, (of his flesh, and of his bones).” The words in brackets are omitted.

It is probable that these words were meant by St. Paul to denote the spiritual union between us and our Lord, who is the spiritual or “last Adam,” similar to the physical union between our first mother and the “first Adam,” “who is the figure of him that was to come.”

COL. i. 14.—“In whom we have redemption through his blood.” The words “through his blood” are omitted.

— 16, 17.—“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him.”—*For in him . . . created through him, and unto him.*

See remarks on 1 Cor. viii. 6, and Eph. iii. 9.

— ii. 11.—“in putting off the body of the sins of the flesh, by the circumcision of Christ”—*in the putting off of the body of the flesh*

— 18.—“Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.”—*dwelling in the things which he hath seen,*

St. Paul never ceases to enjoin this teaching—“Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying which is in faith;” “Refuse profane and old wives’ fables;” “He is proud, knowing nothing, but doting about questions and strifes of words;” “Avoid profane and vain babblings, and oppositions of science, falsely so called;” “Strive not about words to no profit;” “But shun profane and vain babblings: for they will increase unto more ungodliness;” “Foolish and unlearned questions avoid, knowing that they do

gender strifes;" "Not giving heed to Jewish fables;" "But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain;" "Be not carried about with divers and strange doctrines."

And with this teaching of St. Paul accords a golden saying of Moses: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever." Deut. xxix. 29.

It is possible, however, that the rendering by the Revisers may be correct, and that the Apostle is urging them to live "by faith and not by sight," and this rendering would agree with what we read in the following verses against trusting in mortifications of the body, such as "Touch not, taste not, handle not," which he describes as having only "a shew of wisdom."

— iii. 1.—"If ye then be risen with Christ, seek those things which are above"—*If ye then were raised*. See remarks on Rom. v. 1, 3; vi. 2.

2 THESS. ii. 7.—"For the mystery of iniquity doth already work"—*mystery of lawlessness*

— 8.—"And then shall that Wicked (one) be revealed"—*the lawless one*

The Revisers' rendering of these two verses, *the mystery of lawlessness*, and *the lawless one*, and in note of v. 3, *the man of lawlessness*, might be interpreted by some, for party purposes, as referring to offences against Church authority, to acts which are called "persecution" outside the Church, and "brawling" inside the Church; and by others to infidelity in general.

Now, considering the importance of the passage, and the interpretation put upon it by our church, it is most necessary that we should preserve the exact rendering, and that we should keep the initial capital letter given it by the translators of 1611, showing that it represents, not an individual, but an impersonation of wickedness. An impersonation of "lawlessness" does not meet the description given in the context. This description does not tally with the "lawless" character of Infidelity, so rampant in the present day, although that is described by St. John; but rather with the spirit of Superstition, from which

the Church has already suffered and is suffering: for Infidelity tells us there is no God: but Superstition puts itself in the place of God, and usurps to itself the attributes of God. For, it is evident that "the Wicked one" in v. 8, *ο ἄνομος*, is identical with "the Man of Sin," *ὁ ἄνθρωπος τῆς ἀμαρτίας*, "the Son of perdition," *ὁ υἱὸς τῆς ἀπωλείας*; in v. 3; for we there read that this Man of Sin is to "be revealed." In v. 6, St. Paul assures the Thessalonians again that he will "be revealed" in his time; and in v. 8, he says, "Then shall that Wicked (one) be revealed." They are therefore the same. And what are the characteristics of this Man of Sin? Let us listen to St. Paul—"Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, shewing himself that he is God," or, as is better rendered by the Revisers, "*setting himself forth as God.*" "*Even him*, whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. And for this cause, God shall send them strong delusions, that they should believe a lie." (vv. 4, 9-11.) This is not "lawlessness," nor Infidelity; but is "sin" or "blasphemy" as we read in a parallel description given by St. John, Rev. xiii.; and the description of "sin," v. 3, or "wickedness," v. 8, is Impiousness, *that Impious one*. Satan is "the Wicked one" or "the Evil one;" but Superstition is *the Impious one*.

— 12.—"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—*that they all might be judged*

What do the Revisers believe, looking at the passage we have just been considering, will be the lot of those who knowingly resist the "truth" and "have pleasure in unrighteousness," but damnation? Is it only an abstract Impersonation of Wickedness or Impiety that "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming;" (v. 8;) is it only a figurative "Man of Sin" who shall be the "Son of perdition;" or must not the words apply to those who form that system, who reject the truth, and have pleasure in unright-

cousness? And if the actors are a reality, and not a figure, must not the penalty be real also? And what is that penalty?—"damnation," or "perdition" (v. 3) if you will; for there is no difference between the two words: it is a *loss* of heaven, a *loss* of God; "everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 9.

As all the preceding verses are prophetic of the future, it is evident that this verse should agree with them, and be understood as—That all *shall* be damned who *believe* not the truth, but *have* pleasure in unrighteousness.

— iii. 3.—"The Lord . . . shall stablish you, and keep you from evil."—*from the evil* one. See p. 17.

1 TIM. iii. 16.—"And without controversy, great is the mystery of godliness: God was manifest in the flesh," —*He who was manifested in the flesh*, . . . Note, "The word *God* in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *Which*."

Here again, the dispute is upon a single letter—whether it is an O or a Θ; whether the O had a stroke in the middle, and a stroke over it, and whether these strokes were added afterwards by some copyist, or would-be corrector; or whether the original strokes were merely strengthened, because faint by age; or whether what appear to be strokes may not be the penetration of the writing on the other side of the vellum. This last supposition, however, has been clearly shown to be not the case, by a Member of the Old Testament Revision, Dr. Field.<sup>1</sup> While doctors, scholars, experts, and grammarians are thus disputing, we may content ourselves with the reflection that it must be ONE who is a Spirit, who is referred to, ONE who existed ever, *before* He was "manifested in the flesh," and therefore that this ONE must be GOD. And further, that it cannot be God the Father, for God the Father has never been manifested in the flesh; and therefore that it must be God the Son; and consequently that our Lord Jesus Christ is GOD. We might say then, that the dispute, interesting as it is, is of no theological

<sup>1</sup> *Christian Opinion*, No. 12, pp. 273, 274.

importance ; though efforts are had recourse to by some to make it so : but it will appear from the remarks which follow that it is of the utmost importance, if the word is "God," and not *He who*, or *Which*, that the word "God" should be retained and we will endeavour to show why it is so.

Now, it is evident that the words, "And without controversy great is the mystery of godliness" have their equivalent, like the two sides of an equation, in the words which follow. But before we attempt to ascertain the meaning of the following words, let us examine these. We meet with the word "mystery" in 1 Cor. ii. 7-9, where we read, "But we speak the wisdom of God in a mystery, even the hidden *wisdom*, which God ordained before the world, unto our glory ; which none of the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Every one must see that the two passages are very parallel. They both speak of a "mystery," and that mystery is a *revelation of that which was imperfectly seen before* ; and that mystery was the Incarnation of the Son of God ; a mystery which is referred to in many other passages, Rom. xi. 25 ; xvi. 25 ; Eph. i. 9 ; iii. 3, 4, 9 ; and vi. 19. The word "godliness" is piety, or religiousness : the word then must signify something like religious faith, or religious scheme, or our holy religion. That the whole of what follows relates to our Lord is denied by none ; but that the first word cannot be *Christ* is evident from what we have already said, that it must be a *Spirit*. It must then refer to Christ in His divine nature, as "God." The passage, then, would read thus, putting it, as we say, in the form of an equation :—

"And, without controversy, great is the mystery of" our religious faith ; *i.e.* of our Christian religion.

GOD : manifest in the flesh,  
justified in the spirit,  
seen of angels,  
preached unto the Gen-  
tiles,  
believed on in the world,  
received up into glory.

It is, therefore, an epitome of our Christian Creed, as given by St. Paul. He who is GOD, took upon Him our nature, was testified to by the Holy Ghost, was ministered to by angels, was preached unto the Gentiles, is, or shall be, believed on throughout the whole world, (Rom. xiv. 11,) and was received back again into heaven.

With such a passage before us, why should we coldly and indifferently give up such a clear statement of Christ's divinity, because the most eminent schoolmen and grammarians of the present day tell us that a letter is uncertain? Because through the antiquity of time the writing becomes faded, and a letter uncertain, let us not make our faith uncertain. It is a reasonable thing to suppose that where a letter may have become almost obliterated, a reader may have piously strengthened and restored the letter: but it is unreasonable to imagine that anyone would wantonly of his own accord alter the divine text to accord with his own notions of what is right: and this supposition may be as futile as that other allegation, that the mark was nothing more than a line on the other side of the vellum shining through—for the futility was demonstrated when it was shown that no such line exists on the other side—or that other allegation made by "A Layman" in *Christian Opinion*, No. 18, where it is stated that the "OC has, with *knife* and pen, been altered into  $\overline{OC}$ ." For we can understand how the pen might make the alteration; but what has the pen-knife to do with it!

But we have yet another proof. What is the meaning of the word "justified?" The word *δικαίωω* signifies to justify, to prove just, or righteous, or innocent, to vindicate. But what can we make of this? We have the Spirit's indication shown to us at our Lord's baptism, and at His transfiguration; on both which occasions a voice was heard "This is my beloved Son, in whom I am well pleased, hear ye him." And after our Lord's death, the Holy Ghost appeared to the assembled disciples on the day of Pentecost, and imparted the gift of tongues, to enable the apostles and disciples to preach the gospel in all lands. On these occasions the Holy Ghost bore witness to the divinity, and divine mission, of Christ; as our Lord affirmed that He would do so, in His

parting discourse to His Apostles, John xvi. 13; and we thus see a parallelism between this gift of the power of preaching and the admonition to listen to that preaching, and the clause which corresponds, "preached among the Gentiles." The words, then, will have the signification *witnessed to by the Spirit*; and we then get the following *epanodos*:—

GOD!

Manifested in the flesh,  
Witnessed to by the Spirit,  
Seen of angels,  
Preached unto the Gentiles,  
Believed on in the world,  
Received up into glory.

each line of which corresponds with that opposite to it: it begins and ends with God and heaven, showing that Christ came from heaven, and returned there; while "angels," the ministers of God and ministers to men, occupy the middle space. It may be objected that a single word, "God," is not a balance for the four words, "Received up into glory:" but an examination of the Psalms of David, where we find peculiar reverence shown to the name of *God*, will show that this is not uncommon, as will appear from the following instances:—

O Lord!

In the morning shalt thou hear my voice;  
In the morning will I prepare myself, and will look up.

Ps. v.

O Lord, my God!

If I have done any such thing,  
If there be any wickedness in my hands,

Ps. vi.

O Lord!

Who shall dwell in Thy tabernacle?  
Who shall rest upon Thy holy hill?

Ps. xv.

O Lord!

In Thy strength shall the king be glad:  
In Thy salvation shall he exceedingly rejoice.

Ps. xxi.

O Lord !

Thou hast searched me out, and known me !

Thou knowest my down-sitting, and mine up-rising !

Thou understandest my thoughts long before ! Ps. cxxxix.

and many other instances in "The Book of Psalms of David the King and Prophet,"<sup>1</sup> the author of which might have carried out his principle further than he has done ; for he might have given us, which would have been more to our purpose, for the words we translate "As for," do not exist in the Hebrew—

GOD !

His way is perfect ! Ps. xviii. 30 ; 2 Sam. xxii. 31.

If this reasoning be correct, the word *must* be GOD, and can be no other. See remarks on Rom. ix. 5.

2 Tim. i. 7.—"For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind."  
—*but of power, and love, and discipline.*

We need not point out what advantage might be taken of this last rendering.

— iii. 16.—"All scripture *is* given by inspiration of God, and *is* profitable for" . . . . —*Every scripture inspired of God is also profitable* . . . .

By altering the primary meaning of *πᾶς*, "all" to *every*, and interpolating *also*, *any* scripture of God might be objected to by those to whom it is repugnant, on the pretence that the inspiration is uncertain.

TITUS ii. 13.—"Looking for . . . the glorious appearance of the great God and our Saviour Jesus Christ"—*of our great God and Saviour Jesus Christ*

A correction similar to that of 2 Pet. i. 1, and justified by Gal. i. 4.

HEB. i. 2 ; ii. 10.—"by whom also he made the worlds"—*through whom also*

See remarks on 1 Cor. viii. 6 ; Col. i. 16, 17.

— vi. 4—6.—"*It is impossible for those who were once enlightened, and have tasted of the heavenly*

<sup>1</sup> Longmans, 1875.

gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they should fall away, to renew them again unto repentance.”—*and then fell away*

What a fearful doctrine! For how often do we grieve God, and fall into sin, notwithstanding all His goodness to us! The 78th Psalm ought to have taught the Revisers better; for there we read of the repeated sins of the children of Israel, (vv. 10, 17, 32, 41, 56,) and of the repeated forgiveness of God. “But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away.”

— ix. 12.—“having obtained eternal salvation *for us*.”

The words “for us” are omitted by the Revisers, because they do not exist in the original:

but why might they not have left them in *italics*, as the Translators of 1611 inserted them? For if not *for us*, then our Lord must be supposed to have obtained eternal redemption for Himself! Surely to prevent such a supposition, they should have left the words in *italics*.

— x. 21.—“And having a high priest over the house of God”—*having a great priest . . .*

This alteration greatly diminishes the applicability of the Epistle to the Jewish converts. The original, indeed, is *great priest*, but in all other instances in this Epistle, except iv. 14, it is *arch priest*, or “high priest:” in that instance, however, it is “great high priest.” It is evident, therefore, that the present instance is a shortening only of that title; and that instead of meaning something less than high priest, it means something more—*great high priest*, and should have been printed by the Revisers, *great high priest*.

— xiii. 7, 8.—“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and for ever.” (The punctuation is altered.)—*Remember them that had the rule over you, which spake*

*unto you the word of God: and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and for ever.*

This is one of the most important passages altered by the Revisers. The question is, whether we are to show reverence to and obey the clergy, whatever their doctrine, or only if they preach Christ Jesus? or whether, if they do not preach Christ Jesus, we should "anathematize" them, and avoid them; instead of blessing them, and following them? For St. Paul said, "Woe be to me if I preach not the gospel;" "if any man love not the Lord Jesus Christ, let him be *anathema*: for the Lord is at hand!" "Though we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed." So earnest is the Apostle on this subject, that he repeats what he says—"As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed." Now, it is not likely that in St. Paul's time so many of the leaders of the Christian Church had passed away, that reference should be made to them, rather than to those who in his time were over the churches. Neither does the passage before us warrant our supposing that it referred to such. "Have the rule," ἡγουμένων, or "are the guides," as in the margin of our Bibles, who direct and guide us, is in the present, not the past tense; and in the eighth verse the word is does not exist. With these two essential points, the words, "the end of their conversation" are of little moment; we may quite accept the rendering of the Revisers, *the issue of their life*, or as the original signifies, which is better, "their manner of life," *i.e.* the issue or outcome of their manner of life: words which justify and commend the Translators of 1611 in putting the idea in language which we understand, "the end of their conversation"—(which is) "Jesus Christ, the same yesterday, to-day, and for ever." See remarks on 2 Pet. ii. 3.

JAS. ii. 24.—"Ye see then how that by works a man is justified, and not by faith only."—*and not only by faith.*

The effect of this apparently simple and harmless transposition,

a process which the Revisers are so fond of, is very similar to that of Gal. ii. 16. It implies that a man can be saved by his works; as well as by his faith if he has any: whereas St. James says that if a man's faith produce no works, he cannot be saved. A very great distinction: for it would show that he has no faith. See remarks on Gal. ii. 16.

1 PET. iv. 1.—“Forasmuch then as Christ hath suffered (for us) in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.” The words “for us” in brackets are omitted by the Revisers.

By the omission of the words “for us,” it might be thought that our “suffering in the flesh” is the same as Christ’s “suffering in the flesh;” thus doing away with the sacrifice of Christ.

2 PET. i. 1.—“through the righteousness of God and our Saviour Jesus Christ”—*of our God and Saviour Jesus Christ*

This rendering of the Revisers is evidently the correct one, and is justified by the correction of Gal. i. 4. See Tit. ii. 13.

— ii. 3.—“whose judgment now of a long time lingereth not, and their damnation slumbereth not.”—*whose sentence now from of old lingereth not, and their destruction slumbereth not.*

What word is wanted will depend upon whether it relates to present or future punishment. Of whom is St. Peter speaking? “False prophets” and “false teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways.” He is speaking therefore of those who, from their sacred office, ought to teach men the way of salvation, but who, instead of so doing, lead them into the way of damnation. And what is their punishment? Is it *destruction*? Gladly would they accept that, gladly but vainly would they say to the “mountains and rocks, fall on us:” for St. Peter goes on to say, “For if God spared not the angels that sinned, but cast

them down to hell, and delivered them into chains of darkness, to be reserved unto judgment . . . the Lord knoweth how to . . . reserve the unjust unto the day of judgment to be punished." It is not *destruction* therefore to which he refers, but eternal damnation, or *perdition*, as the same Greek word is translated even by the Revisers, in several other places, and ought to have been so translated here, such as John xvii. 12; Phil. i. 28; 1 Tim. vi. 9; Heb. x. 39; and Rev. xvii. 8, 11. It ought to have been so translated also in 2 Pet. iii. 7, instead of *destruction*, the word which they use here, and they and the Translators use in v. 1; the proper word for which is given in 1 Tim. vi. 9, and is so translated by the Revisers.

— 9.—"and to reserve the unjust unto the day of judgment to be punished"—*and to keep the unrighteous under punishment unto the day of judgement.*

The sentence, of which this is the conclusion, begins at v. 4, where we read, "For if God spared not the angels that sinned, but cast *them* down to hell, and delivered them into chains of darkness, to be reserved unto judgment"—so now the conclusion must agree with this, and we read accordingly, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." It is essential that the two parts compared should agree together: otherwise there is no agreement. As the angels are reserved for judgment, so the ungodly are reserved unto the day of judgment to be punished. Till then, there is only "a certain fearful looking for of judgment, and fiery indignation." The judgment naturally comes first; and the punishment afterwards, not before. Were we to accept the alteration of the Revisers, we should have to admit the Romish doctrine of Purgatory, and to strike out the Twenty-second Article of our Church.

1 JOHN iv. 19.—"We love him, because he first loved us."

The word "him" is omitted.

— v. 7.—(The heavenly witnesses) omitted.

Great capital has been made out of the generally admitted spuriousness of this passage, which is said to have originated

from a note by some writer in the margin of his MS., which note was subsequently presumed by a copyist to be an omission restored by some corrector. But surely, if this one passage can be proved to be an interpolation, we have no right to suppose that the whole Bible is full of such interpolations. Each disputed passage must be weighed upon its own merits, and care should be taken that we "condemn not the innocent with the guilty." It is not usual in our courts of law to condemn one man because another man is guilty. In studying the host of passages condemned in this manner by the Revisers, we cannot do better than follow the wise and just practice of our courts of law, to dismiss everything we have heard outside, and to judge the case solely from the evidence before the court. This verse may be so judged, and the verdict be against it. It is a curious circumstance, however, that the Revisers hide the omission by putting the numeral 7 in the margin: but we presume that this oversight has been subsequently corrected.

— 13.—"These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—*These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.*

One of the Revisers<sup>1</sup> says of this alteration, "It is an obvious gain to get rid of the clumsy and almost absurd repetition which occurs in the Authorized Version, and to read simply . . ." This is certainly a summary way of "getting rid" of passages of Holy Scripture which offend us. One would have thought that the very "clumsiness" and "absurd repetition" would have been points of commendation to those who hold the maxim—The more obscure and unintelligible, the more genuine. The passage, however, is very simple. St. Peter says, These things have I written unto you who affirm your belief in the Son of God, that ye may know that ye have eternal life, and that you may gain that eternal life by a steadfast and abiding belief in Him.

<sup>1</sup> *Companion to the Revised Version*, p. 47.

JUDE 25.—“To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.”—*To the only God our Saviour, through Jesus Christ our Lord, be glory, &c.*

By the addition of the words “through Jesus Christ our Lord,” the passage ceases to apply the title of *God* to our Saviour.

REV. i. 7.—“Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.”—*and all the tribes of the earth shall mourn over him.*

The Revisers evidently thought, from the similarity of the words, that this passage is to show the accomplishment of the prophecy by Zechariah, xii. 10, “And they shall look upon me whom they have pierced, and they shall mourn for him:” but though the words are similar, the signification and meaning of the two passages is entirely dissimilar. Zechariah is foretelling the restoration of Jerusalem, when the Jews will mourn with exceeding bitterness, when they think that they and their fathers put to death, with insults and cruel sufferings, the Messiah who was so frequently foretold to them, and whom they in their folly did not know; and that, notwithstanding their sins, that same Messiah had now come to draw them back unto their holy city! What has this to do with our Lord’s coming in the Day of Judgment, when His saints are described in the previous verse as being “made kings and priests unto God and his Father;” while His enemies, and those who have crucified the Son of God afresh and put Him to an open shame, and those who have continued to reject Him, shall (not mourn over Him! but) wail because of Him! Let us add the words which follow—“Even so, Amen.”

— xi. 17; xvi. 5.—“We give thee thanks, O Lord God Almighty, which art, and wast, and art to come.” “O Lord, which art, and wast, and shalt be.”—The words “and art to come” are omitted in the first passage; and the words, “and shalt be,” in the second passage.

Is it likely that St. John, to whom it was revealed to write an apocalypse of the church, a Revelation of secret things, and who in the beginning of his book spoke of God and of the Lord as of Him "which is, and which was, and which is to come, the Almighty," i. 4, 8; iv. 8; and as "Alpha and Omega, the beginning and the ending;" and who, all through the book, speaks of their living and reigning "for ever and ever;" should in these latter passages, when addressing God, omit to mention the futurity of God?

— xiii. 18.—"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred, threescore and six." The Revisers affix a note, "Some ancient authorities read *six hundred and sixteen*."

We must here quote what the writer in the *Quarterly* says on this subject, and we do so the more gladly as it gives us an opportunity of adducing an example of the masterly manner in which that learned writer has, in three successive numbers of the *Quarterly*, 304, 305, and 306, written "On the New Greek Text," "The New English Version," and on "Westcott and Hort's Textual Theory," as exhibited in the New Testament Revision. Nothing can exceed the learning or the patient industry of this writer; and indeed it is fortunate for the Church of England that such a defender of its Authorized Translation has come forward, who, amid much obloquy, has proved himself so able to meet Drs. Westcott and Hort, and the Revisers generally, on their own field of Textual Criticism, on which they have built up their Revised Version of the New Testament. He says:—

"Why is not the *whole* truth told? viz. that *only one* corrupt uncial (C), *only one* cursive copy (11), *only one* Father (Tichonius), and *not one* ancient Version, advocates this reading; which Irenæus (A.D. 170) knew of, but rejected, remarking that 666, which is 'found in all the best and oldest copies, and is attested to by men who saw John face to face,' is unquestionably the true reading. (pp. 798, 799.) The same number, 666, is expressly vouched for by Origen, (iii. 474,) by Hippolytus,

(*Aut.* c. 50; *Consum.* c. 28,) by Eusebius, (*Hist. Eccl.* v. 8,) as well as by Victorinus and Primasius,—not to mention Andreas and Arethas. *Why* therefore, for what possible reason, at the end of 1700 years and upwards, is this, which is so clearly nothing else but an ancient slip of the pen, to be forced upon the attention of ninety millions of English-speaking people? Was it done in order to perplex and mystify ‘those that have understanding,’ and would fain ‘count the number of the beast,’ if they are able? Or was it because the margin of the New Testament is judged a proper place for reviving the memory of forgotten perversions of the Truth?”<sup>1</sup>

— xix. 8.—“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”  
—*for the fine linen is the righteous acts of the saints.*

What a delusion! St. Paul says, “It is not by works of righteousness which we have done, but by his mercy that we are saved; by the washing of regeneration.” “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” It is thus that the saints are described in heaven—“What are these which are arrayed in white robes? . . . These are they which . . . have washed their robes, and made them white in the blood of the Lamb,” vii. 13, 14. So, in the verse before us, The Church, that is, all who believe in Christ, and are accepted by God, do not appear in their own righteousness, but the fine linen of righteousness is “*granted unto them*,” and so far from presuming to trust in their own righteousness, they are represented in another chapter as “casting their crowns before the throne,” iv. 10, to signify that all the glory which they have proceeds from God: and it is thus that our Saviour, in the parable of the marriage feast, teaches us that all those in heaven are there only through Christ’s righteousness being imputed to them in consequence of their faith in Him; while

<sup>1</sup> No. 305, p. 12.

those who appear in their own righteousness are "cast into outer darkness, where shall be weeping and gnashing of teeth."

"O great Absolver, grant my soul may wear  
The lowliest garb of penitence and prayer ;  
That in the Father's courts my glorious dress  
May be the garment of Thy righteousness."

*Hymns Ancient and Modern.*

## CONCLUSION.

No one, we think, can fail to notice a general lowering of Christian doctrine in the Revised Version, as exhibited in the foregoing examples of alterations and omissions from our Authorized Translation. And, if so, the pretence that no alteration has been made in the vital doctrines of our Christian faith (see pp. 10—12) cannot be sustained. For, although every doctrine of the Christian faith may doubtless be found in the Revised Version, yet, if a great many of the foundations of that faith which are contained in the Authorized Translation, are struck out from the Revised Version, there must necessarily be a weakening of that faith.

It is alleged that no passages are struck out but those which have been found unsupported by ancient MSS. and other authorities. Although all must acknowledge and admire the learning and ability of the Revisers, we may say that writers of equal ability and learning have sustained these passages, by an overpowering evidence of MSS. and authorities in support of them. It has been our attempt, following their labours, feebly and imperfectly as it has been carried out, when no one else rose up to do so, to examine these passages by the internal evidence of Scripture itself, where such evidence can be discovered; and, where that is not evident, simply to give the passages of the Authorized Translation bearing upon doctrine, where omitted or altered by the Revisers.

We proceed now to exhibit such passages.

## I. Passages bearing upon the divinity of our Lord :—

- “ Son of God ” omitted in St. Mark’s declaration. Mark i. 1.  
 ” ” ” in St. Peter’s confession. John vi. 69.  
 ” ” ” as confessed by the centurion at the  
 Crucifixion. Note to Matt. xxvii. 54.  
 “ The Son of man ” (though only in italics) omitted. Mark  
 xiii. 34.  
 The title of “ Son ” changed to *Servant*. Acts iii. 13, 26 ;  
 iv. 27, 30.  
 The word “ Lord ” omitted in the father’s petition for his  
 child. Mark ix. 24.  
 ” ” ” in the dying thief’s confession.  
 Luke xxiii. 42.  
 ” ” ” in speaking of the body of the  
 Lord Jesus. Note to Luke  
 xxiv. 3.  
 The word “ God ” altered to *Lord*. Note to Acts xx. 28.  
 ” ” taken away in the celebrated passages  
 Rom. ix. 5, and 1 Tim. iii. 16.  
 ” ” and by an interpolation in Jude 25.  
 The centurion’s declaration at the Crucifixion. Mark  
 xv. 39.  
 An act of adoration omitted. Note to Mark i. 40.  
 Our Lord’s omniscience. Luke vii. 39.  
 Salvation through Christ. John iii. 15 ; vi. 47.  
 Praying to God *in the name* of our Lord Jesus Christ.  
 John xiv. 14 ; xvi. 23.  
 The Creation not “ by ” Him, but *through* Him. 1 Cor.  
 viii. 6 ; Eph. iii. 9 ; Col. i. 16, 17 ; Heb. i. 2 ; ii. 10.  
 Divine power in working miracles. Matt. viii. 3 ; Mark ii.  
 12 ; v. 23, 33 ; vii. 35 ; xi. 3.  
 The Judgment taken away from Christ, and given to God.  
 Rom. xiv. 10.

That these alterations are not due to any theological motive on the part of the Revisers—whatever it may have been on the part of ancient copyists—but simply to different readings in ancient MSS. is evident from the following passages in which

the Revisers have restored the reference of the word God to our Saviour.

Stephen calling upon the Lord. Acts vii. 59.

The word "God" applied to our Saviour in Titus. Tit. ii. 13.

The word "God" applied to our Saviour by St. Peter. 2 Pet. i. 1.

Another passage may be added, 1 Pet. iii. 15, "But sanctify the Lord God in your hearts," which has been altered by the Revisers to, *But sanctify in your hearts Christ as Lord*. Griesbach, however, did not consider the alteration justifiable.

And in another passage, 1 John v. 18, "He that is begotten of God keepeth himself," is altered by the Revisers erroneously so as to refer to our Lord—*He that is begotten of God keepeth him*. But it is quite evident that it refers to the child of God, as given in the Authorized Translation. Thus we read in 1 John iii. 9, "Whosoever is born of God doth not commit sin;" in v. 6, "Whosoever abideth in Him sinneth not;" in Jas. i. 27, the godly man is said "to keep himself" unspotted from the world; while in the beginning of the verse before us we have, "Whosoever is born of God sinneth not."

II. In like manner, it is evident that the Revisers never intended to draw the deductions which may be made from the passages which follow: but we maintain that, in consequence of the alterations made, readers of the Revised Version may draw these deductions, and sceptics may take advantage of such alterations for their own purposes. These alterations refer to—

The birth of our Lord. Matt. i. 18.

The possibility of our Lord's yielding to temptation. Matt. xvi. 23.

The Transfiguration capable of a natural explanation. Matt. xvii. 2.

The title of "good" as applied to our Lord. Matt. xix. 16, 17.

Limit to God's forgiveness. Heb. vi. 4—6.

Our Lord's hiding Himself. John viii. 59.

The voluntary sacrifice of Christ. Mark ix. 12; Luke xxiv. 46.

Redemption through "His blood." Col. i. 14.

Christ revealed in the Old Testament. John v. 39.

"mourned over in heaven! Rev. i. 7.

Futurity of God. Rev. xi. 17; xvi. 5.

III. We regret the doubt thrown upon some of the most touching incidents of our Lord's crucifixion, by the insertion of a Note stating that some ancient authorities omit such passages.

Words uttered at the institution of the Lord's Supper.

Luke xxii. 19, 20; 1 Cor. xi. 24, 29.

Agony in the garden. Luke xxii. 43, 44.

Words on the Cross, "Father, forgive them," &c. Luke xxiii. 34.

"He is not here, but is risen." Luke xxiv. 6.

"Peace be unto you." Luke xxiv. 36.

Showing His hands and feet. Luke xxiv. 40.

The Ascension. Luke xxiv. 51.

"Worshipped Him." Luke xxiv. 52.

What are we to say of the "ancient authorities" which omit such passages!

IV. Leaving out portions of God's Word.

Portions of the Lord's Prayer. Matt. and Luke.

Mark xvi.—verses 9—20.

John vii. 53—viii. 11.

And what are we to say of the Revisers who paid heed to such "ancient authorities"!

V. Other alterations or omissions affecting doctrine.

Record of the fulfilment of prophecy. Matt. xxvii. 35; Mark xv. 28.

Scriptural nature of predestination. Acts ii. 47.

Baptismal regeneration taking the place of daily dying to sin. Rom. vi. 2; 2 Cor. v. 14; Eph. ii. 1, 5, 6, 8.

Philip's requirement before baptism, and the Eunuch's confession. Acts viii. 37.

Christian precepts. Matt. v. 44; xvii. 21; xx. 16, 22, 23;

Mark ix. 29; x. 21; xi. 26; Luke iv. 4; Rom. xi. 6;  
1 Cor. vii. 5.

Christian promises. Matt. xviii. 11; Luke ii. 10, 14;  
iv. 18; ix. 55, 56.

Christ the end of our conversation. Heb. xiii. 7, 8.

Procession of the Holy Ghost. Acts xvi. 7.

Justification by faith. Gal. iv. 22, 23, 30, 31.

„ „ works. Gal. ii. 16; Jas. ii. 24; Rev. xix. 8.

Everlasting punishment. Matt. xxiii. 33; Mark iii. 29;  
ix. 44, 46, 48, 49; xii. 40; xvi. 16; John iii. 17, 18;  
v. 29; 2 Thess. ii. 12; 2 Pet. ii. 3, 9.

Purgatory. Mark ix. 48, 49; 2 Pet. ii. 9.

Transubstantiation. 1 Cor. xi. 29.

The Virgin Mary. Matt. i. 23.

The "number of the beast." Rev. xiii. 18.

To what are we to attribute this lowering of the doctrinal fulness of our Authorized Translation?

I. In the first place, and principally, to the fact that the two oldest MSS. which we possess are remarkable for the great number of omissions which they naturally contain, in consequence of the very hurried manner in which they were executed; if, as Canon Cook shows it to be most probable, if not certain, that they formed part of the fifty copies ordered by Eusebius for the churches of Constantinople. These two MSS. being conspicuous, not only for their great antiquity, but for the fineness of their vellum, and the beauty of their calligraphy, have been regarded with an almost superstitious reverence and veneration, and have been supposed to contain the "precise sense of the words spoken by Christ, and written by His Apostles and Evangelists," and to be second only to the Divine autographs themselves. Where these two MSS. agree, all other MSS. have been regarded as supernumerary and useless.

II. The fact of these two MSS. being remarkable for the number of omissions which they contain, and consequently being regarded as free from the supposed interpolations of later MSS., and so being looked upon as quasi divine, may possibly,

and unconsciously, have been the cause why the maxim was laid down,

“A shorter to be preferred to a longer reading,”

and an argument adduced to prove that the constant habit of corrupt scribes has been to interpolate, to harmonize, to accommodate, to explain, to make more clear, to expand, and even to correct (!) the Word of God which they were copying. But it never appears to have occurred to these textual critics, by any possibility, that it was much more likely that careless scribes accidentally omitted words, or sentences, or entire paragraphs; or that corrupt scribes left out purposely anything that offended them, or attempted to correct anything they thought wrong by omitting it altogether; that interested copyists struck out anything opposed to their own class; or that ignorant scribes got over a difficulty which they could not understand by leaving it out.

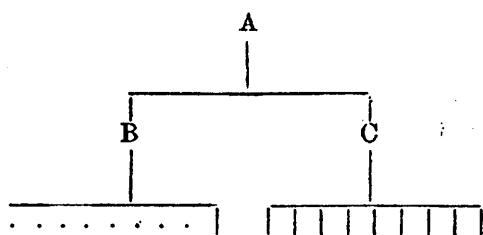
III. The frequent omission of words, the frequent alteration of words, and the frequent alteration of a single letter, when added to the attempt to give a literal translation, and a uniform translation, word for word, into English from the original Greek, must naturally in many instances render the signification abrupt, or confusing, or doubtful, or unintelligible. But if in other MS. copies these difficulties and roughnesses were not apparent, it was presumed that it could only be from their having been smoothed over by interpolations and alterations by a later hand; and consequently that those apparent defects in the earlier MSS. were only a proof of their greater purity and genuineness. (As if the Gospels were not originally written so that all might understand them!) Bengel's famous aphorism would prove this—

“Proclivi scriptioni præstat ardua.”

Happy thought! For by so simple an expedient all difficulties are removed. That which, under ordinary circumstances, would be considered an intolerable defect, now becomes a beauty; and admirers and followers run into ecstasies at these truncated sentences, declaring that a flood of light is thus thrown upon the sacred scripture, reminding us of “le renard qui avait la

queue coupée." Like the famous saying, "I believe: because it is impossible," so in these MSS., the more hopelessly wrong a sentence appears, with the greater reverence is it regarded. Like Moslem lunatics, the more mad they are, the more holy are they thought to be.

IV. The superior authority of these two MSS. has been endeavoured to be further proved by supposed genealogical descent. This is of two kinds. One way was by conceiving that all extant MSS. may be arranged into two, three, or four classes—for different writers differ in their differences—all classes being distinguished by some defect, except the class to which B and C belong, which may be called the Immaculate or Infallible class. Consequently, to accuse any MS. of belonging to any one of the other classes, was sufficient to insure its rejection for its utter worthlessness. The other way was to get rid of what would be otherwise an overpowering host of opposing MSS. by drawing up a pedigree, and showing that if MS. A was copied twice, in MSS. B and C, and each of these, though now lost to us, was copied nine times;



but that while all the copies of C are extant, there is only one copy of B now existing;—the nine copies of C cannot be reckoned of more value than the single remaining copy of B: for all these nine copies of C represent but one copy, C; while the single copy of B also represents one copy, B. By this specious process the great host of cursive copies has been set aside, as merely representing the original copy C from which they were all taken. But the originators of this ingenious scheme forget that the nine copies of C are not all alike, but that they are all different, the errors and mistakes they contain being peculiar to each copy:

so that the probability is that they may never contain the same mistakes in the same place; and, consequently, the errors and mistakes of each one of them would be corrected by the other eight; and thus, by collating the nine together, the errors being thus eliminated, we should obtain a perfect copy of the lost MS. C. On the other hand, the remaining copy of B could not be a perfect copy of the lost MS. B, for the other eight copies being lost, there would be no possibility of correcting its errors. Therefore, although the value of any one of the copies of C would be only of the same value as the only remaining copy of B, the collective value of the nine copies of C must be of nine times the value of the only remaining copy of B. Thus, the genealogical pedigree, instead of proving the contrary, proves that the vastly increased number of cursive MSS. must naturally contain a truer text if, as is supposed in starting, B and C were of equal authority. Moreover, if an argument may be adduced from the Darwinian theory, that the stronger survives, and it certainly appears more than probable in this case, then the text from which the cursives derive their origin, must be the truer text; for how otherwise are we to explain the fact that B and N, with their few immediate followers, have been swallowed up, like Korah and his company, in the pit of oblivion, while the Syrian text has increased and multiplied? How else shall we explain the wonderful fact, as already narrated, that with the scanty materials said to be possessed by Erasmus—"for the Gospels an inferior MS. of the fifteenth century, with occasional use of two others; for the Acts and Epistles a MS. of the thirteenth or fourteenth century; and for the Apocalypse a mutilated MS. of the thirteenth century," or, as another account says, sixteen MSS.; and with some additional MSS. which Stephens and Beza had access to, "but of which they made no real or consistent use"; and to which text of Beza the Translators of 1611 made only 190 additions—such a marvellous translation should have come down to us, as we possess in the Authorized Translation? How else can we explain—except by the admitted fact that these despised cursives from which our Received Text and our Authorized Translation have been taken, are, as we have already seen, "identical with the dominant Antiochian

or Græco-Syrian text of the second half of the fourth century," and that "the first ancestor of the Received Text was, at least, contemporary with the oldest of our extant MSS. if not older than any of them"—how this mere handful of despised, "scanty," "inferior," and "mutilated" MSS. could have resulted in so pure a version as our Authorized Translation?

The ancestry and materials of our Authorized Translation have been given to us—the Antiochian, or Græco-Syrian text of the second half of the fourth century, springing from a Syrian text of the second century, Erasmus, Stephens, Beza, and our Translators of 1611. Let us now look at the ancestry and the materials of the Revised Text and Version. The most ancient MSS. we at present possess, B and  $\aleph$ , Lachmann, Tregelles, Tischendorf, Alford, Drs. Westcott and Hort, and the Revisers. And what are their materials? "Lachmann's text"—Dr. Scrivener tells us—"seldom rests on more than four Greek codices, very often on three, not unfrequently on two, sometimes on only one," and he "made a clean sweep of the great mass of MSS. usually cited in critical editions." Thus, he entirely rejects the evidence of the later uncials, and of the five or six hundred cursive MSS. Dr. Tregelles' principle "consists in resorting to ancient authorities alone in the construction of the text, and in refusing not only to the received, or printed text, but also to the great mass of MSS., all voice in determining the true reading;" stating, "that eighty-nine ninetieths of our extant MSS. and other authorities may safely be rejected, and lost sight of, when we come to amend the text, and try to restore it to its primitive purity." Dr. Tischendorf began by doing so likewise. In his seventh edition, however, he restored the Received Text in 600 places where before he had rejected it. But after twenty years' labour, having discovered the Sinaitic MS.  $\aleph$ , he went back in his eighth edition to the more ancient authorities, thus strengthened by this MS., "making 3,369 alterations to agree with it," saying, "the evidence of codex  $\aleph$ , supported, or even unsupported, by one or two other authorities of any description, is sufficient to outweigh any other witnesses, whether MSS., Versions, or Ecclesiastical writers," Dr. Scrivener remarking on his so doing—"to the scandal of the science of Comparative

Criticism, as well as to his own grave discredit for discernment and consistency." Dean Alford says, "I have become disposed, as research and comparison have gone on, to lay more and more weight on the evidence of our few most ancient MSS. and Versions, and less on the great array of later MSS." "Perhaps these four or five are just the consensus of our most ancient and venerable authorities, and *all the rest* may, for aught we know, be in many cases no more worthy to be heard in the matter than so many separate printed copies of our own day." Thus Dean Alford has recourse to the specious fallacy of the pedigree argument (p. 84), that the nine copies of B are all alike, instead of being all different. The only difference between Dr. Tischendorf and Drs. Westcott and Hort is that while Tischendorf naturally gave the first place to the MS. which he discovered in St. Catherine's convent at Mount Sinai, Drs. Westcott and Hort give it to the Vatican copy; otherwise, they "have deliberately chosen, on the whole, to rely on documentary evidence, on the stores accumulated by their predecessors;" and state that "in the absence of specially strong internal evidence to the contrary, . . . the readings of  $\aleph$  and B combined may safely be accepted as genuine." Speaking of the Revision Company, two of the Revisers tell us,—“It was impossible to mistake the conviction upon which its textual decisions were based. It was a conviction that the true text was not to be sought in the *Textus Receptus*, or in the bulk of the cursive MSS., or in the later uncials, with or without the support of the Codex Alexandrinus, or in Chrysostom or his contemporaries.” . . . <sup>1</sup>

The result of a comparison of these two ancestries will show that "the great mass" of cursive MSS. which have formed the greatness and the glory of our Authorized Translation, have been entirely discarded by the successive ancestors of the Revised Version, for the supposed greater authority of the "four or five" uncials, B,  $\aleph$ , A, C, D. From this group, however, we must take away A, for it is out of company with its fellows, at least as regards the Gospels. Indeed, A, although ranking with these primary MSS. with regard to age, the costliness of its vellum, and the beauty of its calligraphy, has not been regarded

<sup>1</sup> *The Revisers and the Greek Text of the New Testament*, p. 28.

by these critics as of equal authority with them: for, unlike them, it is written carefully and at leisure, and is in consequence comparatively free from omissions in the synoptical Gospels; and, as stated by Dr. Hort, it "represents most fairly the text commonly occurring in citations by the Greek fathers of the fourth century." It is also more in conformity with the cursives than any other uncial, so far as the synoptical Gospels are concerned. Unlike the Eusebian MSS. which were in 3's and 4's, this MS. is in two columns only.

The remaining four, B, N, C, D, are those upon which the Revised Version is chiefly founded. They are all remarkable for the great number of their omissions and alterations. D, the codex Bezae, at Cambridge, is the most corrupt. Dr. Scrivener says of it—"When we turn to the Acts of the Apostles, we find ourselves confronted with a text, the like to which we have no experience of elsewhere. It is hardly an exaggeration to assert that codex D reproduces the *Textus receptus* much in the same way that one of the best Chaldee Targums does the Hebrew of the Old Testament; so wide are the variations in the diction, so constant and inveterate the practice of expounding the narrative by means of interpolations which seldom recommend themselves as genuine by even a semblance of internal probability." Tischendorf says of it, "Sæpe dubites per ludumne an serio scripta legas."

N, the Codex Sinaiticus at St. Petersburg, the next at fault; with B, the Codex Vaticanus, at Rome; are, as we have already seen, remarkable for their omissions and alterations. Indeed, the writer in the *Quarterly* says of N, "It is found that at least ten revisers between the fourth and the twelfth centuries busied themselves with the task of correcting its many and extraordinary perversions of the truth of Scripture."

Of MS. B, Dr. Scrivener writes—"One marked feature, characteristic of this copy, is the great number of its *omissions*, which has induced Dr. Dobbin to speak of it as presenting an *abbreviated text of the New Testament*; and certainly the facts he states on this point are startling enough. He calculates that codex B leaves out words or whole clauses no fewer than 330 times in Matthew, 365 in Mark, 439 in Luke, 357 in John

384 in Acts, 681 in the surviving Epistles, or 2,556 times in all. That no small proportion of these are mere oversights of the scribe seems evident from a circumstance which has only come to light of late years, namely, that this same scribe has repeatedly written words and clauses *twice over*, a class of mistakes which Mai and the collators have seldom thought fit to notice, inasmuch as the false addition has not been retraced by the second hand, but which by no means enhances our estimate of the care employed in copying this venerable record of primitive Christianity." But this calculation of Dr. Dobbin's is far below the mark; for the writer in the *Quarterly* states that "In the Gospels alone, B is found to omit at least 2,877 words, to add 536, to substitute 935, to transpose 2,098, to modify 1,132, (in all, 7,578). The corresponding figures for  $\aleph$  being severally, 3,455, 839, 1,114, 2,299, 1,265, in all, 8,972; these omissions, additions, substitutions, transpositions, and modifications being by no means the same in each." How many of these are the result of accidental carelessness, and how many to Arian tendencies in the fourth century, we must leave those to determine who will make a special study of the subject. It will have been seen that many of the alterations are those which result from the alteration of a single letter of the original. The Bp. of Lincoln states that in the MS. B, the confusion of  $\omega$  and  $\sigma$  occurs no less than 68 times.

C, the Ephraem Palimpsest, at Paris, is but a fragment. Such are the materials from which the Revised Version has been chiefly formed. L, being a descendant of B, is frequently quoted in support.

Dr. Roberts, one of the Revisers, deplors the "changes traceable to the excessive deference which has been paid to one or two of the most ancient authorities. . . . The exaggerated respect, amounting sometimes almost to servility, displayed towards a few of the most ancient MSS. has, in my humble judgment, gravely injured the Revised Version."<sup>1</sup>

V. The last cause to which we must attribute the lowering of the doctrinal fulness of the Authorized Translation, is the

<sup>1</sup> "Criticisms on the Revised Version of the New Testament" in *The Quiver*, No. 193.

rejection of internal evidence. The object of this essay has been to show by internal evidence whether passages have been correctly or incorrectly altered or expunged. If the context of a passage shows that such alteration or omission does not agree with the context, then such internal evidence is a proof that the alteration or omission is an error. Again, if the alteration or omission conflicts with other portions of Scripture, then the internal evidence of Scripture would also show such alteration or omission to be an error. For if we believe in the inspiration of Holy Scripture, we must not only believe that each of the Evangelists who wrote Gospels, and each of the Apostles who wrote Epistles, was inspired individually; but also that what one inspired writer has written agrees perfectly with what all the other inspired writers wrote: that, for instance, St. James's doctrine of works cannot contradict St. Paul's doctrine of faith, as some objectors allege; but that it is a just corollary or consequence to it. (Jas. ii. 17, 18.) Internal evidence, therefore, must be sought not merely in the context of any particular passage, or even in what any particular writer has written elsewhere, but in whatever was written by any other inspired writer of the New Testament. For Scripture cannot contradict Scripture.

But, it is replied, the most ancient MSS., by not containing certain passages, evidently show that such passages in other MSS. are interpolations; and if we accept these MSS. as the most genuine, by reason of their greater antiquity, and the excellence of their vellum and calligraphy, we must reject internal evidence when we find it conflicts with these MSS.; but if we accept internal evidence, we must reject the MSS. But that would be against reason. We must, therefore, reject internal evidence. For what is internal evidence? Does it not embrace objective evidence, and subjective evidence? Objective evidence of the MSS. themselves; and subjective evidence of the critic? But the critic may be mistaken: therefore we reject internal evidence altogether.

Such appears to have been the reasoning of the learned critics who have applied the principles of textual criticism to the MSS. of the New Testament. Accordingly, Dr. Tregelles would exclude it altogether. Dean Alford says, that consideration of the

context is the very last thing that should be allowed by the critic to be present to his mind as an element of judgment. He thinks that "it is from this very consideration that our deteriorated text has in many cases arisen," and that "the general adoption of it as a critical law would be the worst imaginable retrograde step in sacred criticism." This is certainly strange language! and yet this opinion seems to have been adopted, and carried out in the Revised Version by the majority of the committee. The Bishop of St. Andrews, one of the Revisers, says, "I could not yield to the argument with which we were sometimes pressed, that all reasoning whatever from internal evidence must be disallowed." Dr. Field, a member of the Old Testament Revision Company, in speaking of ancient evidence as used by the Revisers, says, "The word 'ancient,' while it includes the testimony of MSS., versions, and quotations from the Fathers, excludes proofs from internal evidence, to which the Revisers, in common with the majority of textual critics, seem to have assigned a very subordinate place, if any at all, in the determination of the readings which they have adopted." Another Reviser, Prof. Leathes, D.D., says, "There can be no question that in many points the text our Translators followed is more in accordance with the verdict of common sense than that which the Revisers have preferred to it. . . . The external evidence may be great, but is there nothing else to which legitimate appeal may be made, more especially when the weight and value of the external authorities themselves is the matter in dispute? This is indeed a subject in which the public at large are at the mercy of the experts, and cannot expect to be heard; but the time will assuredly come when the experts themselves will be arraigned before other experts, and these are matters on which even learned opinion is liable to oscillation. Unfortunately, therefore, in the matter of text, it is altogether impossible to exclude the verdict of common sense and popular opinion; and many prophecies would be more rash and unwarrantable than that which should declare that the ultimate verdict of the world will be given in a variety of cases against the Revisers' text."

What is the result? It is that as these textual critics insist

upon textual criticism only, no one henceforth is to be permitted to interpret Scripture for himself, to examine Scripture by Scripture, to question the translation of the Revised Version, to point out, as a Bible student, as we have endeavoured to do, how far it agrees or disagrees with the internal evidence of the Bible; but we shall be required to accept the conclusions of these critics, although opposed to our own conscience, and the collective teaching of the Word of God. Thus these MSS. and the Version founded on them, are superior to all other MSS., and are independent of what internal evidence shows to be the Word of God!

But though internal evidence of the Bible is thus set aside, these textual critics lay great stress on the objective evidence of the MSS., and, in order to judge of their authority, the following canons have been framed by one writer:—

1. A hard reading to be preferred to an easy one.
2. A shorter reading to be preferred to one more diffuse.
3. A reading is preferable from which the others might have more easily been derived.
4. Also one which best suits the style, manner, and habits of thought of the writer.
5. Attention must be paid to the usage and character of each authority in assigning the weight due to it.
6. A reading may be suspected which manifestly favours, above others, orthodox dogmas. (Griesbach.)
7. Probabilities of erroneous transcription must be taken into account.

Drs. Westcott and Hort divide internal evidence into two kinds—the thought of what an author is likely to have written; and the thought of what a copyist is likely to have made him write.

So, instead of studying the internal evidence of the Bible itself, the unfailing “word of Truth, the Gospel of our salvation,” we are to study, as a professional exercise, not only the character and style of the author, and what he was likely to write, but the character and mode of thought of the copyist, and how he might represent the author’s thoughts; instead of weighing the

internal evidence of Scripture, we are to weigh the relative value of different MSS. Though we are convinced that the word of God, as delivered to the Evangelists and Apostles, was clear and simple, so that all might understand, not only those to whom it was originally preached, but all succeeding ages—we are to accept now as the most genuine, the rendering which is the least clear and least simple; and, strange to say, though we have the promise of our Lord that “the Spirit of truth shall guide us into all truth,” we are now told that we must look with most suspicion upon a rendering which “manifestly favours” the truth. (“orthodox dogmas.”) And what is the result?—It is that a curtailed, crabbed, confused, contradictory, and what we can only look upon as an unevangelical Gospel, is to be preferred to a plain and simple Gospel, so plain that “he may run that readeth it;” and that the copyists are to be looked upon as inspired writers, while what we have regarded as, and believe to be, the statements of the Evangelists in giving the words of our Lord, and of the Apostles as inspired by the Holy Spirit, is to be set aside and regarded as error!

Again we ask, what is the result? It is that the waves of opposition to God’s Word are already surging, and threatening our common faith. The Bible is God’s compact with us, and our compact with God. The Gospel is “the earnest of our inheritance,” the *pledge* of our inheritance; a word common to the Old and New Testaments, for the Hebrew and Greek words are the same, not only in signification, but in sound. But of what use is a legal instrument, if it is scored over with countless alterations and explanations which change its meaning? If some words are taken away, others added, and doubts attached to those that remain, it becomes a new document; and the old one is cancelled and destroyed.<sup>1</sup>

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<sup>1</sup> Those who dislike the covenants of the old are beginning to rejoice.

The Psalmist says—

“The floods are rising, O Lord,  
The floods lift up their voice,  
The floods lift up their waves.”

Already we find it stated—

“With the emendations of certain single texts, the whole stock of some fanaticisms is swept into space.”

What are the utterances of infidel publications we have no means of telling; but we read the following in a Jewish serial :—

“The chief changes which a necessarily hasty perusal has brought to light tell in favour of Judaism in the long-continued struggle between Christ and Synagogue. Thus the evidence for the Resurrection of Jesus is considerably weakened by the admission made in the marginal notes of the New Version that the concluding verses of the Gospel of Mark are absent in the two oldest Greek MSS. The passage in John's Gospel about the three witnesses is wisely omitted, and a strong text for the doctrine of the Trinity thus removed. . . . One of the most charming anecdotes about Jesus—his treatment of the woman taken in adultery—is now recognised to be a late interpolation, and this lends some strength to the conviction that many of the New Testament narratives are *ben trovati*. Throughout, the addition of ‘Christ’ to the name of Jesus is seen to be absent in the most trustworthy authorities, and the late origin of his claims to divinity is thus shown. The New Version is in many ways an additional confirmation of the position Jews have always taken up in denying the extravagant claims of the followers of Jesus.”

While a writer “On the Doctrinal Effects of the Revised Version” thus expresses himself relative to the Future State:—

“Should the Revised Version ever come into general use, the popular conceptions of Christian doctrine will be largely, and in some respects happily, changed. Let the Authorized Version once fall out of use and be forgotten by all but few scholars—as half-a-dozen older translations have already done—and the New Version be generally accepted, and the alterations in it will, I believe, inevitably induce grave changes, at least in the popular theology. Doctrines are but abstract statements of the truths taught in Scripture. How then can you touch the Scriptures without touching doctrine? The changes you make in the one must sooner or later be reflected in the other. And when our Version is largely and seriously modified, how can there fail to ensue a large and serious modification of our doctrinal conceptions? They must and will ensue, and that both in directions which will be very welcome to some of us, and in directions which will be no less unwelcome. . . .

“The word ‘everlasting’ is not once applied either to the future life or the future punishment of men in the New Version, though in the Old Version it occurred again and again. The words ‘damn,’ ‘damnation,’ ‘damnable,’ ‘damned,’ have all disappeared, and have been replaced by such words as ‘judge,’ ‘judgment,’ ‘condemn,’ ‘condemnation,’ ‘condemned.’ . . . Now that we may estimate the effect of these changes on the popular mind, let us suppose that the New Version has become the Authorized Version, and that a man of good intelligence, but simple and unlettered, comes to his New Testament to learn what it has to teach him of the future doom of the wicked. What does he find? He finds no such word as ‘damn,’ or ‘damnation.’ . . . The word ‘everlasting,’ implying endless duration, is never once applied whether to the future life or to the future punishment of man: wherever this word once stood, we now read ‘eternal,’ and even where we still read ‘for ever,’ or ‘for ever and ever,’ we are fairly warned in the margin that in the original we have ‘through the ages,’ or ‘for the ages of the ages.’ And here I may remark, in passing, that in such marginal readings as ‘this age’ and ‘the coming age,’ which abound in our New Version, there lie the germs, latent for the present, of far larger doctrinal changes than either of those I am now suggesting. Nor is it possible, even where the word ‘eternal’ occurs, that any careful student of the English Testament can take it as an equivalent for ‘everlasting.’ And that as for other reasons, so also for this. St. Paul thrice speaks (Rom. xvi. 25; Tit. i. 2; 2 Tim. i. 9) in our New Version of ‘times eternal.’ Now a time may be æonial or ægelong; but how can *time* be everlasting? and how, above all, can there be

*many* everlasting times! If our supposed student, intelligent but unlettered, with nothing but the New Version of our English Testament before him, should make this discovery also, as in time he must, could it fail to confirm the conclusion he had already drawn from the other changes of which he had taken note! With all three words gone—'hell,' 'damnation,' 'everlasting'—is it credible that he should hold that doctrinal conception of the future state of the wicked which, in the popular mind at least, has been mainly founded on these very words! Nor is it of any use, as he will soon detect for himself, for those of us who have rejected this dogma, or for those who still hold to it, to pretend that, after all, we differ only on a single point, and that not of the first importance. It is of the first importance, and it runs far beyond a single point, so far as to give form and colour to our whole system, not of theology alone, but of ruling principles and practical beliefs. It radically affects our conception of God, of His character, of His rule. We can hardly take up the biography of any great writer of our own time without seeing that the dogma of endless torment and punishment has much of the growing scepticism and unbelief of the age to answer for. Many of them have rejected it, and with it, alas! the whole creed of which it has hitherto formed part. When we are admitted to their most secret thoughts, we find them asking such questions as these—

“‘To what end do men tell us God is just, when they attribute to Him deeds from which our natural sense of justice revolts! To what purpose do they assure us that God is love, when they ascribe to Him deeds from which even the fellest Hate would shrink!’”

Well may the Psalmist add—

“The waves of the sea are mighty, and rage horribly;  
But yet the Lord, who dwelleth on high, is mightier!”

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LONDON:  
R. CLAY, SONS, AND TAYLOR,  
BREAD STREET HILL.

**20 seconds for Fellow Christians - Dear Lord,**

**Thank you that this PDF Ebook  
has been released so that we are able  
to learn more about you and wiser versions.  
Please help it to have wide circulation  
Please help the people responsible for  
making this Ebook available.**

**Please help them to be able to have more  
resources available to help others.  
Please help them to have all the resources,  
the funds, the strength and the time that they  
need and ask for in order to be able  
to keep working for You.**

**I pray that you would encourage them and  
that you protect them physically and  
spiritually, and the work & ministry that  
they are engaged in.**

**I pray that you would protect them from the  
Spiritual or other Forces that could harm them  
or their work and projects, or slow them down.  
Please help them to find Godly friends who  
are able to help. Provide helpful transportation  
for their consistent use.**

**Remind me to pray for them often as this  
will help and encourage them.**

**Please give them your wisdom and  
understanding so they can better follow you,  
and I ask you to do  
these things in the name of Jesus, Amen,**

**Thank you** for helping your fellow Christians by praying for us

# Concerning Christians and Christianity

1. Christians are those who follow the teachings of Jesus Christ.
2. The Teachings of Jesus Christ are explained in the book called the Gospel (Injil) or the New Testament.
3. The New Testament is the First Place to find and record the teachings of Jesus Christ, by those who actually knew Him.
4. The New Testament has never been disproved **archeologically** or **historically**. It has and remains accurate.
5. The New Testament Predicts that certain events will happen in the Future.
7. The Reliability of the Old Testament and the New Testament are clear indications of the accuracy of the New Testament.
8. Jesus Christ did Not fail in His mission on Earth.
9. Jesus Christ Pre-existed. This means that He existed BEFORE the Creation of the World.
10. When Christians worship Jesus Christ, they are NOT worshipping another Human being.
11. Jesus Christ did not become God by performing good works.
12. Christians cannot perform good works in order to go to Heaven. Those who want to find God must admit they are not able to be Perfect or Holy, and that they need the help of God to help them get rid of their Sins.
14. More than 500 Million Christians around the world today are NOT Roman Catholic. The Vatican does NOT speak for Christianity in many situations.

## Concerning Christians and Christianity (2)

15. Judas did NOT die in the place of Jesus Christ on the cross.

16. Jesus Christ had no motive to escape his fate. Jesus Christ was born to communicate His message of Hope and Redemption for mankind.

17. Without the **Blood of Jesus**, it would be **impossible** for those who believe in Jesus Christ to be saved, to have Eternal Life.

18. Christians worship **ONE** God, NOT three Gods.

19. In True Christianity, Historically, **the Trinity is =**

a) God the Father

b) God the Son

c) God the Holy Spirit

20. The worship of Angels or Created Beings, or Creatures or anything except God (God the Father, God the Son [Jesus Christ], and God the Holy Spirit, is forbidden.

21. The Trinity IS NOT = Mary, Joseph and Jesus

22. The Trinity is NOT = Jesus, Joseph and God the Father

23. Gabriel is NOT another name for Jesus Christ.

24. Anyone can become a Christian if they want to.

25. Christianity IS not something that can be done EXTERNALLY.

A person is a Christian because of what they believe **in their Heart**, inside of them. Their own **sincerity before God** is the true test.

26. Those who accept an electronic mark [666] for the purchase of goods, in their right hand or forehead are NOT able to become Christians.

# Concerning Christians and Christianity (3)

People are innocent if they do not know and have no way of knowing that they are doing wrong. The Christian God places the knowledge of good and bad in the hearts of each and every individual.

No one except God is Holy.

It is wrong to murder innocent people.

It is wrong to kill Christians who have not actively harmed anyone.

People are NOT Christians simply because their family is "Christian".

People are NOT Christian because they are born INTO a "Christian" family.

A person cannot become a Christian "AUTOMATICALLY".

No one can be BORN a Christian, but becoming a true Christian will guarantee Eternal Life, in Heaven and with God.

The Presumption that a person is a Christian **simply because** they are going into a Church and sitting there is False.

Churches have people inside of them that are NOT Christian, but they want to learn more about God.

A Church, or a Church Official CANNOT MAKE anyone a Christian.

Christians do NOT convert anyone by Force, because this action is a violation of the CHOICES that GOD alone is able to make. To **force** others would suggest that God is weak, and cannot do this by Himself. The Christian God has much Strength but uses it to show love and help in this life, not unkindness.

Only God could FORCE someone to do something against their will, and the Creator of the Universe does NOT behave in that manner.

The Choice of what to believe or not to believe is up to Each individual, who must make up their own mind, of their free will.

There is no way to impose Christianity on anyone by Force.

Conversions by Force to Islam are NOT recognized by GOD or Christians.

## Concerning Christians and Christianity (4)

Those who are converted **from** Christianity **to Islam by Force** or coercion, are Still Christian, AND **STILL** considered Christian.

Once a person is recognized by God as a genuine Christian, they are “**sealed**” permanently. There is no way for any **Human** to change this.

Forcing any Christian to say that they convert or accept Islam simply makes that Christian *to state* something which is FALSE. There is no such thing as Genuine conversion that God can recognize **OUT** of Christianity, if that person was a Christian.

To suggest that Christians could be converted by Force, actually means (signifies) that there are actions that humans can take that can **FORCE** God somehow to UNDO or ALTER what He has done. This is not the case. **Actions that Humans Force other Humans to take** are **not recognized** by God as a **true** Change of Mind, or a **Change of Heart**.

Once a person becomes a Christian, All of their sins (past, present, and future) are forgiven. They are reconciled to God for Eternity, and nothing can change this. **Forced Conversions to Islam are not considered Valid either by God or Christians**. No one can undo in the Heart of a person, what God can do. The link between a Christian and God is a link that Cannot be broken. **Saying** anything to the contrary will not alter or change this.

Christians do not Depend on their sanctuaries or Church buildings in order to meet with God. Harming a building **against the God who made the Universe** is not a genuine sign of success or progress. Christians simply make use of any buildings. Christians are able to meet and pray and talk to God by themselves, **without** a Church building and without a Priest or Pastor. God is always with them.

Harming a Church building simply proves that some people are afraid of Church Buildings. That is all. The Earliest Christians did not have Churches or Buildings for Hundreds of Years.

Harming a Church Building does not harm God, and it does not harm Christians. It simply makes them go and use a different building, or to meet without one.

## Concerning Christians and Christianity (5)

Some people have not examined churches very much. **MANY are very simple** and do NOT have decorations or much *inside* of them. In Christianity, this is intentional. This symbolism is on purpose, intending to signify that the INNER LIFE of the Christian, is what is important to God, and NOT the building in which people worship.

Man looks on the external and outward appearance. GOD looks on the inner heart of each individual.

There would be no reason for anyone to become upset, if they did not think that Christianity was making progress. Those who are upset are upset because Christianity has answers, reasons and arguments that do not seem to be defeated. God is big enough to defend himself.

If Christianity is false, it should be possible to explain to Christians why and how Christianity is false. Killing or harming Christians is only an excuse, a method of hiding from the reality that intellectual conversation and explanations of those who are violent do NOT have the answers to defend with kindness or reason what they believe.

Christians believe that almost all violence is a waste of time. It does not accomplish what it is "supposed" to accomplish. Those who have arguments are able to advance those and explain them to others. Those who do not use violence instead. This method does not convince Christians or others to adopt methods of violence.

People become like the God they serve. If the God they serve is unkind and unmerciful, that is what the followers become. If the God being worshiped is cruel and mean to women and children, then that is what the followers of that God usually will become. Jesus Christ is love. Christians try to be loving.

People have the **option** of accepting to believe in the Teachings of Jesus Christ in the New Testament or rejecting those teaching. The choice in this life is **up to each person**. God is the one who makes His own rules. Thankfully, the God of this world decided to use Love and kindness to explain Himself so that all of us would have a chance to learn and to experience the unconditional love of Jesus Christ. ([books are listed in this Ebook](#). [Those who want to refute Christianity may want to start by refuting the books listed in this PDF](#))

## Concerning Christians and Christianity (6)

True Christians are NOT afraid to have conversations with those who are not Christians. Christians are NOT afraid to have conversations with those who are islamic or from any other faith.

Christians are NOT afraid to talk about the weakness of Christianity, if that is a topic someone else wants to discuss.

Christians will not stone you or harm you because you disagree with them.

Christian will not make you slave IF you do NOT convert to Christianity.

Those who truly believe in the TRUTH of what they claim to believe are NOT afraid to discuss the content of what they believe with other people.

Christians may share with you that you are not 100% perfect and Holy, and Christians will Admit and acknowledge that THEY are NOT perfect or Holy.

Christians admit that they need a savior, that they cannot be good enough on their own, and that they cannot perform ENOUGH good and HOLY actions to please God. That is the starting point for anyone to become a Christian.

Those who engage Christians in discussions about religion should be willing to look at the history, the archeology, the science and all of the aspects of religion and the books that they use or defend. That is simply being honest. And those who seek spiritual truth are NOT afraid to discuss honestly issues of religion.

IF GOD is GOD, then GOD will STILL be GOD after a conversation takes place. Those who follow God should be willing to think and use the mind that God gave to them. IF God gave people a mind, HE expects them to use it. Discussions are part of the use of the mind.

There is a lot of history about OTHER religions that can be found in the West. In other nations, FEAR of being wrong induces and provokes censorship. But history can be proven and demonstrated. **The Dead Sea Scrolls were found in 1947-48.** Those scrolls contained the Jewish Old Testament. They were **dated scientifically to be 200 years OLDER than the time of Jesus Christ.** The Jewish Old Testament has NOT been changed or altered. This is simply a scientific and historic Fact.

God Preserves His Word. His word is the Old and New Testament. **IF you are seeking truth, what do you have to fear from Truth ?**

## Concerning History and the Early Church

Christians do NOT pray to MARY. The Bible never teaches to Pray to Mary. Mary was born a human sinner, and became a Christ-follower.

Prayers to ANY Human (Except Jesus Christ, who was God who became Human for a short time) is IDOLATRY

Christians do not pray To Statues, which is IDOLATRY

Christians do not pray To Icons, which is a Graven Image, which is ALSO IDOLATRY.

The Early Church and the Early Christians did NOT pray to Mary.

The Early Church and the Early Christians did NOT pray to Saints, as this would be blasphemy, and taking worship and adoration away from God.

It is the Mediation of Jesus Christ alone which serves to communicate between God and Man, and NOT any other Human.

Christians know which books of the Bible are part of the Bible and belong in the Bible. There is a great deal of evidence and documentation over the whole world for the conclusion, about which books belong in the Bible.

Some books may help to clarify or explain (these are Free Books):

For those who read English:

- 1) The Seventh General Council (held 787 AD) in which the Worship of Images was established, by John Mendham - 1850
- 2) Image worship in the Church of Rome by James Endell Tyler
- 3) Primitive Christian Worship by James Endell Tyler
- 4) The worship of Mary [proven to be Unbiblical] by James Endell Tyler

THESE BOOKS are AVAILABLE For FREE ONLINE

# Concerning History and the Early Church

We recommend, for your potential consideration, the following books:

1) The Seventh General Council (held 787 AD) in which the Worship of Images was established, with copious notes from the Caroline books compiled by order of Charlemagne by Rev John Mendham - 1850

2) Image worship in the Church of Rome by James Endell Tyler

The image-worship of the Church of Rome : proved to be contrary to Holy Scripture and the faith and discipline of the primitive church and to involve contradictory and irreconcilable doctrines within the Church of Rome itself (1847)

3) Primitive Christian Worship by James Endell Tyler

Primitive christian worship, or, The evidence of Holy Scripture and the church, concerning the invocation of saints and angels, and the blessed Virgin Mary (1840)

4) The worship of Mary by James Endell Tyler

**5) The Pope of Rome and the popes of the Oriental Orthodox Church**

by Caesarius Tondini (1875) also makes for interesting reading, even though it is a Roman Catholic work which was approved with the Nihil Obstat (not indexed by the inquisition) notice.

THESE BOOKS are AVAILABLE For FREE ONLINE

# Concerning History and the Roman Catholic Church

Historic Information on the Roman Catholic Church can be found - in online searches - under the words:

papal, roman catholic, papist, popish, romanist, vatican, popery, romish,

There are many free Ebooks available online and at Google that cover these topics.

There is of course the standard works on the proven history of the Vatican:

**The Two Babylons** by Alexander Hislop, which uses more than 200 ancient Latin and Greek sources.

**The Roman Schism illustrated from the Records of the Early Roman Catholic Church**  
by Rev. Perceval.

Those who have trouble with Vatican documents concerning early Church Councils should conduct their own research into a document called the "Donation of Constantine", which was the false land grant from the Roman Emperors to the Vatican.



# **Saved - How To become a Christian how to be saved**

**A Christian is someone  
who believes the  
following**

***Steps to Take in order to become a  
true Christian, to be Saved & Have a  
real relationship & genuine  
experience with the real God***

**Read, understand, accept and  
believe the following verses from  
the Bible:**

**1. All men are sinners and fall short  
of God's perfect standard**

Romans 3: 23 states that

For all have sinned, and come short of  
the glory of God;

**2. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ.**

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

**3. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". But God's good work of sending Jesus Christ to save us, and our response of believing - of having faith - in Jesus Christ, that is what saves each of us.**

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

**4. God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.**

Romans 5:8 states

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

**5. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.**

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

**6. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, you know for a**

**fact that you have been given  
Eternal Life.**

1 John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

**7. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.**

1 John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**If you believe these verses, or want to believe these verses, pray the following:**

***" Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and ask you***

***to save me from my sins and give me eternal life. Thank you for forgiving me of my sins and giving me eternal life. I receive you as my Savior and Lord. Please take control of the throne of my life. Make me the kind of person you want me to be. Help me to understand you, and to know you and to learn how to follow you. Free me from all of the things in my life that prevent me from following you. In the name of the one and only and true Jesus Christ I ask all these things now, Amen".***

Does this prayer express your desire to know God and to want to know His love ? If you are sincere in praying this prayer, Jesus Christ comes into your heart and your life, just as He said he would.

**It often takes courage to decide to become a Christian. It is the right decision to make, but It is difficult to fight against part of ourselves that wants to hang on, or to find against that part of our selves that has trouble changing. The good news is**

that you do not need to change yourself. Just Cry out to God, pray and he will begin to change you. God does not expect you to become perfect before you come to Him. Not at all...this is why He sent Jesus...so that we would not have to become perfect before being able to know God.

**Steps to take once you have asked  
Jesus to come into your life**

**Find the following passages in the Bible and begin to read them:**

- 1. Read Psalm 23 (in the middle of the Old Testament - the 1st half of the Bible)**
- 2. Read Psalm 91**
- 3. Read the Books in the New Testament (in the Bible) of John, Romans & I John**
- 4. Tell someone of your prayer and your seeking God. Share that with someone close to you.**
- 5. Obtain some of the books on the list of books, and begin to read**

them, so that you can understand more about God and how He works.

6. Pray, that is - just talk to and with God, thank Him for saving you, and tell him your

fears and concerns, and ask him for help and guidance.

7. email or tell someone about the great decision you have made today !!!

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Does the "*being saved*" process only work for those who believe ?

For the person who is not yet saved, their understanding of **1) their state of sin and 2) God's** personal love and care for them, **and His desire and ability to save them....is what enables anyone to become saved.**

So yes, the "being saved" process works only for those

who believe in Jesus Christ and Him only, and place their faith in Him and in His work done on the Cross.

...and if so , then how does believing save a person?

Believing saves a person because of what it allows God to do in the Heart and Soul of that person.

But it is not simply the fact of a "belief". The issue is not having "belief" but rather what we have a belief about.

IF a person believes in **Salvation by Faith Alone in Jesus Christ** (ask us by email if this is not clear), then **That belief** saves them. Why ? because they are magical ? No, because of the sovereignty of God, because of what God does to them, when they ask him into their heart & life. When a person decides to place their faith in Jesus Christ and **ask Him** to forgive them of

their sins and invite Jesus Christ into their life & heart, **this** is what saves them – *because of* what God does for them at that moment in time.

At that moment in time when they sincerely believe and ask God to save them (as described above), God takes the life of that person, and in accordance with the will of that human, having requested God to save them from their sins through Jesus Christ – God takes that person's life and sins [all sins past, present and future], and allocates them to the category: of "*one of those people who Accepted the Free Gift of Eternal Salvation that God offers*".

From that point forward, their sins are no longer counted against them, because that is an account that is paid by the shed blood of Jesus Christ. And there is no person that could ever sin so much, that God's love would not be good enough for them, or that would somehow not be able to be covered by the penalty of

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that **all sins separates us from God**, even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – **unwilling**

to believe. After death, they will believe, but they can only chose Eternal Life BEFORE they die. The fact is that all of us, are not good enough for Jesus Christ to save them. That is why Paul wrote in the Bible "**For all have sinned, and come short of the glory of God**" (Romans 3:23).

Thankfully, that is not the end of the story, because he also wrote " **For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.**"(Romans 6: 23)

That Free offer of salvation is clarified in the following passage:

John 3: 16 **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**  
17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

# **Prayers that count**

## **The prayers that God hears**

**We don't make the rules any more than you do. We just want to help others know how to reach God, and know that God cares about them personally.**

**The only prayers that make it to Heaven where God dwells are those prayers that are prayed directly to Him "through Jesus Christ" or "*in the name of Jesus Christ*".**

**God hears our prayers because we obey the method that God has established for us to be able to reach him. If we want Him to hear us, then we must use the methods that He has given us to communicate with Him.**

**And he explains - in the New Testament - what that method is: talking to God (praying) in accordance with God's will - and coming to Him in the name of Jesus Christ. Here are some examples of that from the New Testament:**

**(Acts 3:6) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.**

**(Acts 16:18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.**

**(Acts 9:27) But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.**

**(2 Cor 3:4) And such trust have we through Christ to God-ward: (i.e. toward God)**

**(Gal 4:7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.**

**(Eph 2:7) That in the ages to come he might show the exceeding [spiritual] riches of his grace in *his* kindness toward us through Christ Jesus.**

**(Phil 4:7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

**(Acts 4:2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.**

**(Rom 1:8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.**

**(Rom 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin,**

but alive unto God through Jesus Christ our Lord.

(Rom 6:23) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

(Rom 15:17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

(Rom 16:27) To God only wise, *be* glory through Jesus Christ for ever. Amen.

(1 Pet 4:11) ...if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the [Holy] Spirit through faith.

**(Titus 3:6) Which he shed on us abundantly through Jesus Christ our Saviour;**

**(Heb 13:21) Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.**

**Anyone who has questions is encouraged to contact us by email, with the address that is posted on our website.**

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### **Note for Foreign Language and International Readers & Users**

**Foreign Language Versions of the Introduction and Postscript/Afterword will be included (hopefully) in future editions.**

## IF a person wanted to become a Christian, what would they pray ?

God, I am praying this to you so that you will help me. Please help me to want to know you better. Please help me to become a Christian

God I admit that I am not perfect. I understand that you cannot allow anyone into Heaven who is not perfect and Holy. I understand that if I believe in Jesus Christ and in what He did, that God you will see my life through the sacrifice of Jesus Christ, and that this will allow me to have eternal life and know that I am going to Heaven.

God, I admit that I have sin and things in my life that are not perfect. I know I have sinned in my life. Please forgive me of my sins. I believe that Jesus Christ is the Son of God, that He came to Earth to save those who ask Him, and that He died to pay the penalty for all of my sins.

I understand that Jesus physically died and physically arose from the dead, and that God can forgive me because of the death and resurrection of Jesus Christ. I thank you for dying for me, and for paying the price for my sins. I accept to believe in you, and I thank you Lord God from all of my heart for your help and for sending your Son to die and raise from the Dead.

I pray that you would help me to read your word the Bible. I renounce anything in my life, my thoughts and my actions that is not from you, and I do this in the name of Jesus Christ. Help me to not be spiritually deceived. Help me to grow and learn how to have a strong Christian walk for you, and to be a good example, with your help. Help me to have and develop a love of your word the Bible, and please bring to my life, people and situations that will help me to understand how to live my life as your servant. Help me to learn how to share the good news with those who may be willing to learn or to know. I ask these things in the name of Jesus Christ, and I thank you for what you have done for me, Amen.

**Please Remember: Christianity is NEVER forced. No one can force anyone to become a Christian. God does NOT recognize any desire for Him, unless it is genuine and motivated from the inside of each of us.**

**Prayers for help to God**

**In MANY LANGUAGES**

**For YOU, for US, for your Family**

Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available. Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they



## 5 minutos a ayudar excepto otros - diferencie eterno

Dios querido,

gracias que se ha lanzado este nuevo testamento de modo que poder aprender más sobre usted.

Ayude por favor a la gente responsable de hacer este Ebook disponible. Ayúdele por favor a poder trabajar rápidamente, y haga que más Ebooks disponible por favor le ayuda a tener todos los recursos, los fondos, la fuerza y el tiempo que necesitan para poder guardar el trabajar para usted.

Ayude por favor a los que sean parte del equipo que les ayuda sobre una base diaria. Por favor déles la fuerza para continuar y para dar a cada uno de ellos la comprensión espiritual para el trabajo que usted quisiera que hicieran. Ayude por favor a cada uno de ellos a no tener miedo y a no recordar que usted es el dios que contesta a rezo y que está a cargo de todo.

Ruego que usted los animara, y que usted los proteja, y el trabajo y el ministerio que están contratados adentro. Ruego que usted los protegiera contra las fuerzas espirituales que podrían dañarlas o retardarlas abajo. Ayúdeme por favor cuando utilizo este nuevo testamento también para pensar en ellas de modo que pueda rogar para ellas y así que pueden continuar ayudando a más gente. Ruego que usted me diera un amor de su palabra santa, y que usted me daría la sabiduría y el discernimiento espirituales para conocerle mejor y para entender los tiempos que estamos adentro y cómo ocuparse de las dificultades que me enfrentan con cada día. Señor God, me ayuda a desear conocerle mejor y desear ayudar a otros cristianos en mi área y alrededor del mundo. Ruego que usted diera el Web site y los de Ebook el equipo y los que trabajan en que les ayudan su sabiduría. Ruego que usted ayudara a los miembros individuales de su familia (y de mi familia) espiritual a no ser engañado, pero entenderle y desear aceptarle y seguir de cada manera. y pido que usted haga estas cosas en el nombre de Jesús, amen, ¿

(por qué lo hacemos tradujeron esto a muchas idiomas?

Porque necesitamos a tanto rezo como sea posible,

y a tanta gente que ruega para nosotros y el este ministerio tan a menudo como sea posible. Gracias por su ayuda.

El rezo es una de las mejores maneras que usted puede ayudarnos más).

# Hungarian

Hungary, Hungarian, Hungary Hungarian Maygar Prayer Jezus Krisztus  
Imadsag hoz Isten Hogyan viselkedni Imadkozik hoz tud hall az en m  
viselkedni kerdez ad segit szamomra

## **Hungarian - Prayer Requests (praying / Talking) to God - explained in Hungarian Language**

Beszélő -hoz Isten , a Alkotó -ból Világegyetem , a Lord :

1. amit ön akar ad számomra a bátorság -hoz imádkozik a  
dolog amit Vennem kell imádkozik

2. amit ön akar ad számomra a bátorság -hoz hisz ön és  
elfogad amit akrsz így csinálni életemmel , helyett én  
feleml az én -m saját akarat ( szándék ) fenti öné.

3. amit ön akar add nekem segít -hoz nem enged az én -m  
fél -ből ismeretlen -hoz válik a kifogás , vagy a alap értem  
nem -hoz szolgál you.

4. amit ön akar add nekem segít -hoz lát és -hoz megtanul  
hogyan viselkedni volna a szellemi erő Szükségem van (   
átmenő -a szó a Biblia ) egy ) részére a esemény előre és b  
betű ) részére az én -m saját személyes szellemi utazás.

5. Amit ön Isten akar add nekem segít -hoz akar -hoz szolgál  
Ön több

6. Amit ön akar emlékeztet én -hoz -val beszél ön  
prayerwhen ) Én csalódott vagy -ban nehézség , helyett  
kipróbálás -hoz határozat dolog én magam egyetlen átmenő  
az én -m emberi erő.

7. Amit ön akar add nekem Bölcsesség és egy szív töltött -  
val Bibliai Bölcsesség azért ÉN akar szolgál ön több  
hatékonyan.

8. Amit ön akar adjon nekem egy -t vágy -hoz dolgozószoba  
-a szó , a Biblia ,( a Új Végrendelet Evangélium -ból Budi ) ,  
-ra egy személyes alap

9. amit ön akar ad segítség számomra azért ÉN képes -hoz  
észrevesz dolog -ban Biblia ( -a szó ) melyik ÉN tud  
személyesen elmond -hoz , és amit akarat segítsen nekem ért  
amit akrsz én -hoz csinál életemben.

10. Amit ön akar add nekem nagy ítélőképesség , -hoz ért  
hogyan viselkedni megmagyaráz -hoz másikk ki ön , és  
amit ÉN akar képesnek lenni megtenni megtanul hogyan  
viselkedni megtanul és tud hogyan viselkedni kiáll mellett  
ön és én -a szó ( a Biblia )

11. Amit ön akar hoz emberek ( vagy websites ) életemben  
ki akar -hoz tud ön és én , ki van erős -ban -uk pontos  
megértés -ből ön ( Isten ) ; és Amit ön akar hoz emberek (   
vagy websites ) életemben ki lesz képes -hoz bátorít én -hoz  
pontosan megtanul hogyan viselkedni feloszt a Biblia a szó -  
ból igazság ( 2 Korócsin 215:).

12. Amit ön akar segítsen nekem -hoz megtanul -hoz volna  
nagy megértés körülbelül melyik Biblia változat van legjobb  
 , melyik van a leg--bb pontos , és melyik birtokol a leg--bb  
szellemi erő & erő , és melyik változat egyeztet -val a  
eredeti kézirat amit ön ihletett a írói hivatás -ból Új  
Végrendelet -hoz ír.

13. Amit ön akar ad segít számomra -hoz használ időm -ban  
egy jó út , és nem -hoz elpusztít időm -ra Hamis vagy üres  
módszer közelebb kerülni -hoz Isten ( de amit van nem

hűségesen Bibliai ), és hol azok módszer termel nem hosszú ideje vagy tartós szellemi gyümölcs.

14. Amit ön akar ad segítség számomra -hoz ért mit tenni keres -ban egy templom vagy egy istentisztelet helye , mi fajta -ból kérdés -hoz kérdez , és amit ön akar segítsen nekem -hoz talál hívők vagy egy lelkész -val nagy szellemi bölcsesség helyett könnyű vagy hamis válaszol.

15. amit ön akar okoz én -hoz emlékszik -hoz memorizál -a szó a Biblia ( mint Rómaiak 8), azért ÉN tud volna ez szívemben és volna az én -m törődik előkészített , és lenni kész ad egy válaszol -hoz másikk -ból remél amit Nekem van körülbelül ön.

16. Amit ön akar hoz segít számomra azért az én -m saját teológia és tételek -hoz egyetérteni -a szó , a Biblia és amit ön akar folytatódik segíteni neki én tud hogyan az én -m megértés -ból doktrína lehet közművesített azért az én -m saját élet , életmód és megértés folytatódik -hoz lenni záró -hoz amit akarsz ez -hoz lenni értem.

17. Amit ön akar nyit az én -m szellemi bepillantás ( következtetés ) több és több , és amit hol az én -m megértés vagy észrevétel -ból ön van nem pontos , amit ön akar segítsen nekem -hoz megtanul ki Jézus Krisztus hűségesen van.

18. Amit ön akar ad segít számomra azért ÉN akar képesnek lenni megtenni szétválaszt akármi hamis rítusok melyik Nekem van függés -ra , -ból -a tiszta tanítás -ban Biblia , ha akármi miből Én alábbiak van nem -ból Isten , vagy van ellenkező -hoz amit akarsz -hoz tanít minket körülbelül alábbiak ön.

19. Amit akármilyen kényszerít -ből rossz akar nem eltesz akármilyen szellemi megértés melyik Nekem van , de eléggé amit ÉN akar megtart a tudás -ból hogyan viselkedni tud ön és én nem -hoz lenni tévedésben lenni ezekben a napokban -ból szellemi csalás.

20. Amit ön akar hoz szellemi erő és segít számomra azért ÉN akar nem -hoz lenni része a Nagy Esés El vagy -ból akármilyen mozgalom melyik akar lenni lelkileg utánczó -hoz ön és én -hoz -a Szent Szó

21. Amit ha van akármilyen amit Nekem van megtett életemben , vagy bármilyen módon amit Nekem van nem alperes -hoz ön ahogyan ettem kellett volna volna és ez minden megakadályozás én -ből egyik gyaloglás veled , vagy birtoklás megértés , amit ön akar hoz azok dolog / válasz / esemény vissza bele az én -m törődik , azért ÉN akar lemond őket nevében Jézus Krisztus , és mind az összes -uk hat és következmény , és amit ön akar helyettesít akármilyen üresség ,sadsness vagy kétségbeesés életemben -val a Öröm -ból Lord , és amit ÉN akar lenni több fókuszálva tanulás -hoz követ ön mellett olvasó -a szó , a Biblia

22. Amit ön akar nyit az én -m szemek azért ÉN akar képesnek lenni megtenni világosan lát és felismer ha van egy Nagy Csalás körülbelül Szellemi téma , hogyan viselkedni ért ez jelenség ( vagy ezek esemény ) -ból egy Bibliai perspektíva , és amit ön akar add nekem bölcsesség -hoz tud és így amit ÉN akar megtanul hogyan viselkedni segít barátaim és szeretett egyek ( rokon ) nem lenni része it.

23. Amit ön akar biztosít amit egyszer az én -m szemek van kinyitott és az én -m törődik ért a szellemi jelentőség -ből időszaki esemény bevitel hely a világon , amit ön akar előkészít szívem elfogadtatni magam -a igazság , és amit ön akar segítsen nekem ért hogyan viselkedni talál bátorság és

erő átmenő -a Szent Szó , a Biblia. Nevében Jézus Krisztus ,  
Én kérdezek mindezekért igazol kívánságom -hoz lenni -ban  
megállapodás -a akarat , és Én kérdezés részére -a  
bölcsség és kicsit bérelni szerelem -ből Igazság Ámen

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Több alul -ból Oldal  
Hogyan viselkedni volna Örökélet

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Vagyunk boldog ha ez oldalra dől ( -ból imádság kereslet -  
hoz Isten ) van képes -hoz támogat ön. Mi ért ez május nem  
lenni a legjobb vagy a leg--bb hatásos fordítás. Mi ért amit  
vannak sok különböző ways -ból kifejezhető gondolkodás és  
szöveg. Ha önnek van egy javaslat részére egy jobb fordítás  
, vagy ha tetszene neked -hoz fog egy kicsi összeg -ból idő  
-hoz küld javaslatok hozzánk , lesz lenni ételadag ezer -ból  
más emberek is , ki akarat akkor olvas a közművesített  
fordítás. Mi gyakran volna egy Új Végrendelet elérhető -ban  
-a nyelv vagy -ban nyelvek amit van ritka vagy régi. Ha ön  
látász részére egy Új Végrendelet -ban egy különleges nyelv  
, legyen szíves ír hozzánk. Is , akarunk hogy biztosak  
legyünk és megpróbál -hoz kommunikál amit néha ,  
megtesszük felajánl könyv amit van nem Szabad és amit  
csinál ár pénz. De ha ön nem tud ad néhányuk elektronikus  
könyv , mi tud gyakran csinál egy cserél -ből elektronikus  
könyv részére segít -val fordítás vagy fordítás dolgozik.  
Csinálsz nem kell lenni profi munkás , csak kevés szabályos  
személy akit érdekel ételadag. Önnek kellene volna egy  
számítógép vagy önnek kellene volna belépés -hoz egy  
számítógép -on -a helyi könyvtár vagy kollégium vagy  
egyetem , óta azok általában volna jobb kapcsolatok -hoz  
Internet.



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## **Parlando al dio, il creatore dell'universo, il signore:**

**1. che dareste me al coraggio pregare le cose di che ho bisogno per pregare**

2. che dareste me al coraggio crederli ed accettare che cosa desiderate fare con la mia vita, anziché me che exalting il miei propri volontà (intenzione) sopra il vostro.

3. che mi dareste l'aiuto per non lasciare i miei timori dello sconosciuto trasformarsi in nelle giustificazioni, o la base per me per non servirlo.

4. che mi dareste l'aiuto per vedere ed imparare come avere la resistenza spiritosa io abbia bisogno (con la vostra parola bibbia) di a) per gli eventi avanti e b) per il mio proprio viaggio spiritoso personale.

5. Che dio mi dareste l'aiuto per desiderare servirli di più

6. Che mi ricordereste comunicare con voi (prayer)when io sono frustrati o in difficoltà, invece di provare a risolvere le cose io stesso soltanto con la mia resistenza umana.

7. Che mi dareste la saggezza e un cuore si è riempito di saggezza biblica in modo che li servissi più efficacemente.

8. Che mi dareste un desiderio studiare la vostra parola, la bibbia, (il nuovo gospel del Testamento di John), a titolo personale,

9. che dareste ad assistenza me in modo che possa notare le cose nella bibbia (la vostra parola) a cui posso riferire personalmente ed a che lo aiuterà a capire che cosa lo desiderate fare nella mia vita.

10. Che mi dareste il discernment grande, per capire come spiegare ad altri che siate e che potrei imparare come imparare e sapere levarsi in piedi in su per voi e la vostra parola (bibbia)

11. Che portereste la gente (o i Web site) nella mia vita che desidera conoscerla e che è forte nella loro comprensione esatta di voi (dio); e quello portereste la gente (o i Web site) nella mia vita che potrà consigliarmi imparare esattamente come dividere la bibbia la parola della verità (2 coda di todo 2:15).

12. Che lo aiutereste ad imparare avere comprensione grande circa quale versione della bibbia è la cosa migliore, che è la più esatta e che ha la resistenza & l'alimentazione più spiritose e che la versione accosente con i manoscritti originali che avete ispirato gli autori di nuovo Testamento scrivere.

13. Che dareste l'aiuto me per usare il mio tempo in un buon senso e per non sprecare il mio tempo sui metodi falsi o vuoti di ottenere più vicino al dio (ma a quello non sia allineare biblico) e dove quei metodi non producono frutta spiritosa di lunga durata o durevole.

14. Che dareste l'assistenza me capire che cosa cercare in una chiesa o in un posto di culto, che generi di domande da chiedere e che lo aiutereste a trovare i believers o un pastor con saggezza spiritosa grande anziché le risposte facili o false.

15. di che lo indurreste a ricordarsi per memorizzare la vostra parola la bibbia (quale Romans 8), di modo che posso averlo nel mio cuore e fare la mia prepararsi mente ed è

aspetti per dare una risposta ad altre della speranza che ho circa voi.

16. Che portereste l'aiuto me in modo che la mie proprie teologia e dottrine per accosentire con la vostra parola, la bibbia e che continuereste a aiutarli a sapere la mia comprensione della dottrina può essere migliorata in modo che la miei propri vita, lifestyle e capire continui ad essere più vicino a che cosa lo desiderate essere per me.

17. Che aprireste la mia comprensione spiritosa (conclusioni) di più e più e che dove la mia comprensione o percezione di voi non è esatta, che lo aiutereste ad imparare chi Jesus Christ allineare è.

18. Che dareste l'aiuto me in modo che possa separare tutti i rituali falsi da cui ho dipeso, dai vostri insegnamenti liberi nella bibbia, se c'è ne di che cosa sono seguente non è del dio, o è contrari a che cosa desiderate per insegnarli - circa quanto segue.

19. Che alcune forze della malvagità non toglierebbero la comprensione affatto spiritosa che abbia, ma piuttosto che mantennrei la conoscenza di come conoscerli e non essere ingannato dentro attualmente di inganno spiritoso.

20. Che portereste la resistenza spiritosa ed aiutereste a me in modo che non faccia parte del ritirarsi grande o di alcun movimento che sarebbe spiritual falsificato a voi ed alla vostra parola santa.

21. Quello se ci è qualche cosa che faccia nella mia vita, o qualsiasi senso che non ho risposto a voi come dovrei avere e quello sta impedendomi di camminare con voi, o avere capire, che portereste quei things/responses/events nuovamente dentro la mia mente, di modo che rinuncerei

loro in nome di Jesus Christ e tutte i loro effetti e conseguenze e che sostituireste tutta la emptiness, tristezza o disperazione nella mia vita con la gioia del signore e che di più sarei messo a fuoco sull'imparare seguirli leggendo la vostra parola, bibbia.

22. Che aprireste i miei occhi in modo che possa vedere e riconoscere chiaramente se ci è un inganno grande circa i soggetti spiritosi, come capire questo fenomeno (o questi eventi) da una prospettiva biblica e che mi dareste la saggezza per sapere ed in modo che impari come aiutare i miei amici ed amavo ones (parenti) per non fare parte di esso.

23. Che vi accertereste che i miei occhi siano aperti una volta e la mia mente capisce l'importanza spiritosa degli eventi correnti che avvengono nel mondo, che abbiate preparato il mio cuore per accettare la vostra verità e che lo aiutereste a capire come trovare il coraggio e la resistenza con la vostra parola santa, la bibbia. In nome di Jesus Christ, chiedo queste cose che confermano il mio desiderio essere nell'accordo la vostra volontà e sto chiedendo la vostra saggezza ed avere un amore della verità, Amen.

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Più in calce alla pagina  
come avere vita Eterna

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Siamo felici se questa lista (delle richieste di preghiera al dio) può aiutarli. Capiamo che questa non può essere la traduzione migliore o più efficace. Capiamo che ci sono molti sensi differenti di esprimere i pensieri e le parole. Se avete un suggerimento per una traduzione migliore, o se

voleste occorrere una piccola quantità di vostro tempo di trasmettere i suggerimenti noi, aiuterete i migliaia della gente inoltre, che allora leggerà la traduzione migliorata. Abbiamo spesso un nuovo Testamento disponibile in vostra lingua o nelle lingue che sono rare o vecchie.

Se state cercando un nuovo Testamento in una lingua specifica, scriva prego noi. Inoltre, desideriamo essere sicuri e proviamo a comunicare a volte quello, offriamo i libri che non sono liberi e che costano i soldi. Ma se non potete permettersi alcuni di quei libri elettronici, possiamo fare spesso uno scambio di libri elettronici per aiuto con la traduzione o il lavoro di traduzione.

Non dovete essere un operaio professionista, solo una persona normale che è interessata nell'assistenza. Dovreste avere un calcolatore o dovreste avere accesso ad un calcolatore alla vostra biblioteca o università o università locale, poiché quelli hanno solitamente collegamenti migliori al Internet. Potete anche stabilire solitamente il vostro proprio cliente LIBERO personale della posta elettronica andando al #### di mail.yahoo.com prego occorrete un momento per trovare l'indirizzo della posta elettronica situato alla parte inferiore o all'estremità di questa pagina. Speriamo che trasmettiate la posta elettronica noi, se questa è di aiuto o di incoraggiamento. Inoltre vi consigliamo metterseli in contatto con riguardo ai libri elettronici che offriamo quello siamo senza costo e

che libero abbiamo molti libri nelle lingue straniere, ma non le disponiamo sempre per ricevere elettronicamente (trasferimento dal sistema centrale verso i satelliti) perché rendiamo soltanto disponibile i libri o i soggetti che sono chiesti. Vi consigliamo continuare a pregare al dio ed a continuare ad imparare circa lui leggendo il nuovo

Testamento. Accogliamo favorevolmente le vostre domande ed osservazioni da posta elettronica.

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**Preghiera al dio Caro Dio,** Grazie che questo gospel o questo nuovo Testamento è stato liberato in modo che possiamo impararvi più circa. Aiuti prego la gente responsabile del rendere questo libro elettronico disponibile. Conoscete che chi sono e potete aiutarle.

Aiutale prego a potere funzionare velocemente e renda i libri più elettronici disponibili Aiutali prego ad avere tutte le risorse, i soldi, la resistenza ed il tempo di che hanno bisogno per potere continuare a funzionare per voi. Aiuti prego quelli che fanno parte della squadra che le aiuta su una base giornaliera. Prego dia loro la resistenza per continuare e dare ciascuno di loro la comprensione spiritosa per il lavoro che li desiderate fare. Aiuti loro prego ciascuno a non avere timore ed a non ricordarsi di che siete il dio che risponde alla preghiera e che è incaricato di tutto. Prego che consigliereste loro e che li proteggete ed il lavoro & il ministero che sono agganciati dentro.

Prego che li proteggereste dalle forze spiritose o da altri ostacoli che potrebbero nuoc o ritardarli giù. Aiutalo prego quando uso questo nuovo Testamento anche per pensare alla gente che ha reso questa edizione disponibile, di modo che posso pregare per loro ed in modo da può continuare a aiutare più gente.

Prego che mi dareste un amore della vostra parola santa (il nuovo Testamento) e che mi dareste la saggezza ed il discernment spiritosi per conoscerli meglio e per capire il

Prego che dareste la squadra elettronica e coloro del libro che le aiuta la vostra saggezza.

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**PORTUGUESE    PORTUGUESE**

Portuguese Prayer Cristo Pedido a Deus Como orar a Deus  
podem ouvir my pedido perguntar Deus dar ajuda a me

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Falando ao deus, o criador do universo, senhor:

1. que você daria a mim à coragem pray as coisas que eu necessito pray
2. que você daria a mim à coragem o acreditar e aceitar o que você quer fazer com minha vida, em vez de mim que exalting meus próprios vontade (intenção) acima de seu.
3. que você me daria a ajuda para não deixar meus medos do desconhecido se transformar as desculpas, ou a base para mim para não lhe servir.
4. que você me daria a ajuda para ver e aprender como ter a força espiritual mim necessite (com sua palavra o bible) a) para os eventos adiante e b) para minha própria viagem espiritual pessoal.
5. Que você deus me daria a ajuda para querer lhe servir mais
6. Que você me lembraria falar com você (prayer)when me são frustrados ou na dificuldade, em vez de tentar resolver coisas eu mesmo somente com minha força humana.
7. Que você me daria a sabedoria e um coração encheu-se com a sabedoria bíblica de modo que eu lhe servisse mais eficazmente.
8. Que você me daria um desejo estudar sua palavra, o bible, (o gospel do testament novo de John), em uma base pessoal,
9. que você daria a auxílio a mim de modo que eu pudesse observar coisas no bible (sua palavra) a que eu posso pessoalmente se relacionar, e a que me ajudará compreender o que você me quer fazer em minha vida.
10. Que você me daria o discernment grande, para compreender como explicar a outro que você é, e que eu

poderia aprender como aprender e saber estar acima para você e sua palavra (o bible)

11. Que você traria os povos (ou os Web site) em minha vida que querem o conhecer, e que são fortes em sua compreensão exata de você (deus); e isso você traria povos (ou Web site) em minha vida que poderá me incentivar aprender exatamente como dividir o bible a palavra da verdade (2 timothy 2:15).

12. Que você me ajudaria aprender ter a compreensão grande sobre que versão do bible é a mais melhor, que são a mais exata, e que têm a força & o poder os mais espirituais, e que a versão concorda com os manuscritos originais que você inspirou os autores do testament novo escrever.

13. Que você me daria a ajuda para usar meu tempo em uma maneira boa, e para não desperdiçar minha hora em métodos falsos ou vazios de começar mais perto do deus (mas daquele não seja verdadeiramente bíblico), e onde aqueles métodos não produzem nenhuma fruta espiritual a longo prazo ou durável.

14. Que você me daria o auxílio compreender o que procurar em uma igreja ou em um lugar da adoração, que tipos das perguntas a pedir, e que você me ajudaria encontrar believers ou um pastor com sabedoria espiritual grande em vez das respostas fáceis ou falsas. 15. que você faria com que eu recordasse memorizar sua palavra o bible (tal como Romans 8), de modo que eu pudesse o ter em meu coração e ter minha mente preparada, e estivessem pronto para dar uma resposta a outra da esperança que eu tenho sobre você.

16. Que você me traria a ajuda de modo que meus próprios theology e doutrinas para concordar com sua palavra, o

bible e que você continuaria a me ajudar saber minha compreensão da doutrina pode ser melhorada de modo que meus próprios vida, lifestyle e compreensão continuem a ser mais perto de o que você a quer ser para mim.

17. Que você abriria minha introspecção espiritual (conclusões) mais e mais, e que onde minha compreensão ou percepção de você não são exata, que você me ajudaria aprender quem Jesus Christ é verdadeiramente.

18. Que você me daria a ajuda de modo que eu possa separar todos os rituals falsos de que eu depender, de seus ensinamentos desobstruídos no bible, se alguma de o que eu sou seguinte não são do deus, nem são contrárias a o que você quer nos ensinar - sobre o seguir.

19. Que nenhuma das forças do evil não removeriam a compreensão espiritual que eu tenho, mas rather que eu reteria o conhecimento de como o conhecer e não ser iludido nestes dias do deception espiritual.

20. Que você traria a força espiritual e me ajudaria de modo que eu não seja parte da queda grande afastado ou de nenhum movimento que fosse espiritual forjado a você e a sua palavra holy.

21. Isso se houver qualquer coisa que eu fiz em minha vida, ou alguma maneira que eu não lhe respondi como eu devo ter e aquela está impedindo que eu ande com você, ou ter a compreensão, que você traria aqueles things/responses/events para trás em minha mente, de modo que eu os renunciasses no nome de Jesus Christ, e em todas seus efeitos e conseqüências, e que você substituiria todo o emptiness, sadness ou desespero em minha vida com a alegria do senhor, e que eu estaria focalizado mais na aprendizagem o seguir lendo sua palavra, o bible.

22. Que você abriria meus olhos de modo que eu possa ver e reconhecer claramente se houver um deception grande sobre tópicos espirituais, como compreender este fenômeno (ou estes eventos) de um perspective bíblica, e que você me daria a sabedoria para saber e de modo que eu aprenderei como ajudar a meus amigos e amei (parentes) não ser parte dela.

23. Que você se asseguraria de que meus olhos estejam abertos uma vez e minha mente compreende o significado espiritual dos eventos atuais que ocorrem no mundo, que você prepararia meu coração para aceitar sua verdade, e que você me ajudaria compreender como encontrar a coragem e a força com sua palavra holy, o bible. No nome de Jesus Christ, eu peço estas coisas que confirmam meu desejo ser no acordo sua vontade, e eu estou pedindo sua sabedoria e para ter um amor da verdade, Amen.

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Mais no fundo da página  
como ter a vida eternal

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Nós estamos contentes se esta lista (de pedidos do prayer ao deus) puder lhe ajudar. Nós compreendemos que esta não pode ser a mais melhor ou tradução a mais eficaz. Nós compreendemos que há muitas maneiras diferentes de expressar pensamentos e palavras. Se você tiver uma sugestão para uma tradução melhor, ou se você gostar de fazer exame de um pouco de seu tempo nos emitir sugestões, você estará ajudando a milhares dos povos também, que lerão então a tradução melhorada. Nós temos frequentemente um testament novo disponível em sua língua ou nas línguas que são raras ou velhas. Se você estiver procurando um testament novo em uma língua específica, escreva-nos por favor.

Também, nós queremos ser certos e tentamos comunicar às vezes isso, nós oferecemos os livros que não estão livres e que custam o dinheiro. Mas se você não puder ter recursos para alguns daqueles livros eletrônicos, nós podemos frequentemente fazer uma troca de livros eletrônicos para a ajuda com tradução ou trabalho da tradução. Você não tem que ser um trabalhador profissional, only uma pessoa regular que esteja interessada na ajuda.

Você deve ter um computador ou você deve ter o acesso a um computador em sua biblioteca ou faculdade ou universidade local, desde que aqueles têm geralmente conexões melhores ao Internet.

Você pode também geralmente estabelecer seu próprio cliente LIVRE pessoal do correio eletrônico indo ao ### de mail.yahoo.com faz exame por favor de um momento para encontrar o endereço do correio eletrônico ficado situado no fundo ou na extremidade desta página. Nós esperamos que você nos emita o correio eletrônico, se este for da ajuda ou do incentivo. Nós incentivamo-lo também contatar-nos a respeito dos livros eletrônicos que nós oferecemos a isso somos sem custo, e

que livre nós temos muitos livros em línguas estrangeiras, mas nós não as colocamos sempre para receber eletronicamente (download) porque nós fazemos somente disponível os livros ou os tópicos que são os mais pedidos. Nós incentivamo-lo continuar a pray ao deus e a continuar a aprender sobre ele lendo o testament novo. Nós damos boas-vindas a seus perguntas e comentários pelo correio eletrônico.



Estimado Dios , Gracias aquel esto Nuevo Testamento has estado disparador a fin de que nosotros estamos capaz a aprender más acerca de usted. Por favor ayúdeme la gente responsable por haciendo esto Electrónica libro disponible. Por favor ayúdeme estén capaz de obra ayuna , y hacer más Electrónica libros mayor disponible Por favor ayúdeme estén haber todo el recursos , el dinero , el potencia y el tiempo aquel ellos necesidad para poder guardar laboral para tí. Por favor ayúdeme esos aquel está parte de la equipo aquel ayuda ellas en un corriente base.

Por favor dar ellas el potencia a continuar y dar cada de ellas el espiritual comprensión por lo obra aquel usted necesidad estén hacer. Por favor ayúdeme cada de estén no haber miedo y a acordarse de aquel usted está el Dios quién respuestas oración y quién es él encargado de todo. Oro aquel usted haría animar ellas , y aquel usted amparar ellas , y los trabajadores & ministerio aquel son ocupado en. Oro aquel usted haría amparar ellas desde el Espiritual Fuerzas o otro obstáculos aquel puedes daño ellas o lento ellas down.

Por favor ayúdeme cuándo YO uso esto Nuevo Testamento a también creer de la personas quién haber hecho esto edición disponible , a fin de que YO lata orar por ellas y así ellos lata continuar a ayuda más personas Oro aquel usted haría déme un amor de su Santo Palabra ( el Nuevo Testamento ), y aquel usted haría déme espiritual juicio y discernimientos saber usted mejor y a comprender el tiempo aquel nosotros estamos viviente en.

Por favor ayúdeme saber cómo a tratar con el dificultades  
aquel Estoy confrontar con todos los días. Señor Dios ,  
Ayúdame querer saber usted Mejor y querer a ayuda otro  
Cristianos en mi área y alrededor del mundo. Oro aquel  
usted haría dar el Electrónica libro equipo y esos quién obra  
en la telas y esos quién ayuda ellas su juicio.

Oro aquel usted haría ayuda el individuo miembros de su familia ( y mi familia ) a no estar espiritualmente engañado , pero a comprender usted y querer a aceptar y seguir usted en todos los días camino. y YO preguntar usted hacer éstos cosas en nombre de Jesús , Amén ,

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[illegible]

**Kjære God , Takk skal du ha det denne Ny Testamentet**  
er blitt befridd i den grad at vi er dugelig å høre flere om du.  
Behage hjelpe folket ansvarlig for gjør denne Elektronisk  
bestille anvendelig. Behage hjelpe seg å bli kjøpedyktig  
arbeide rask , og lage flere Elektronisk bøker anvendelig  
Behage hjelpe seg å ha alle ressursene , pengene , det styrke  
og klokken det de nød for at være i stand til oppbevare  
arbeider til deres.

Behage hjelpe dem det er del av teamet det hjelpe seg opp på en hverdags basis. Behage gir seg det styrke å fortsette og gir hver av seg det sprit forståelse for det arbeide det du ønske seg å gjøre.

Behage hjelpe meg når JEG bruk denne Ny Testamentet å likeledes tenke på folket hvem ha fremstilt denne opplag anvendelig , i den grad at JEG kanne be for seg hvorfor de kanne fortsette å hjelpe flere folk JEG be det du ville gir meg en kjærlighet til din Hellig Ord ( det Ny Testamentet ), og det du ville gir meg sprit klokskap og discernment å vite du bedre og å oppfatte perioden det vi lever inne.

JEG be det du ville gir det Elektronisk bestille lag og dem hvem arbeide med det website og dem hvem hjelpe seg din klokskap. JEG be det du ville hjelpe individet medlemmer av deres slekt ( og meg slekt ) å ikke være spirituallly narret , bortsett fra å oppfatte du og å vil gjerne godkjenne og følge etter etter du inne enhver vei. og JEG anmode du å gjøre disse saker inne navnet av Jesus , Samarbeidsvillig ,

## SWEDISH – SUEDE - SUEDOIS

## Swedish - Prayer Requests (praying / Talking) to God - explained in Swedish Language

Swedish Prayer Bon till Gud Jesus Hur till Be Hur kann  
hora min Hur till fraga Gud till ger hjalp finna ande Ledning  
Talande till Gud , skaparen om Universum , den Vår Herre  
och Frälsare :

1. så pass du skulle ger till jag tapperheten till be sakerna så  
pass Jag nöd till be

2. så pass du skulle ger till jag tapperheten till tro på du och  
accept vad du vilja till gör med min liv , i stället för jag  
upphoja min äga vilja ( avsikt ) över din.

3. så pass du skulle ge mig hjälp till inte låta min rädsla om  
okänd till bli den ursäkta , eller basisten för jag inte till tjäna  
you.

4. så pass du skulle ge mig hjälp till se och till lära sig hur  
till har den ande styrka Jag nöd ( igenom din uttrycka bibeln  
) en ) för händelsen före och b ) för min äga personlig ande  
resa.

5. Så pass du Gud skulle ge mig hjälp till vilja till tjäna Du  
mer

6. Så pass du skulle påminna jag till samtal med du  
prayerwhen ) JAG er frustrerat eller i svårigheten , i stället  
för försökande till besluta sakerna mig själv bara igenom  
min mänsklig styrka.

7. Så pass du skulle ge mig Visdom och en hjärtan fyllt med  
Biblisk Visdom så fakta åt JAG skulle tjäna du mer  
effektivt. 8. Så pass du skulle ge mig en önska till studera  
din uttrycka , bibeln , ( den Ny Testamente Evangelium av  
John ) , på en personlig basis 9. så pass du skulle ger hjälp

till jag så fakta ät JAG er köpa duktig märka sakerna inne om Bibel ( din uttrycka ) vilken JAG kanna personlig berätta till , och den där vill hjälpa mig förstå vad du vilja jag till gör i min liv.

10. Så pass du skulle ge mig stor discernment , till förstå hur till förklara till självaste vem du er , och så pass JAG skulle kunde lära sig hur till lära sig och veta hur till löpa upp för du och mig din uttrycka ( bibeln )

11. Så pass du skulle komma med folk ( eller websites ) i min liv vem vilja till veta du och mig , vem de/vi/du/ni är stark i deras exakt förståndet av du ( Gud ); och Så pass du skulle komma med folk ( eller websites ) i min liv vem vilja kunde uppmuntra jag till ackurat lära sig hur till fördela bibeln orden av sanning Timothy 215:).

12. Så pass du skulle hjälpa mig till lära sig till har stor förståndet om vilken Bibel version är bäst , vilken är mest exakt , och vilken har mest ande styrka & förmåga , och vilken version samtycke med det original manuskripten så pass du inspirerat författarna om Ny Testamente till skriva.

13. Så pass du skulle ger hjälp till jag till använda min tid i en god väg , och inte till slösa min tid på Falsk eller tom metoderna till komma närmare till Gud ( utom så pass blandar inte sant Biblisk ), och var den här metoderna produkter ingen for länge siden tid eller varande ande frukt.

14. Så pass du skulle ger hjälp till jag till förstå vad till blick för i en kyrka eller en ställe av dyrkan , vad slagen av spörsmålen till fråga , och så pass du skulle hjälpa mig till finna tro på eller en pastor med stor ande visdom i stället för lätt eller falsk svar.

15. så pass du skulle orsak jag till minas till minnesmärke din uttrycka bibeln ( sådan som Romersk 8), så fakta ät JAG kanna har den i min hjärtan och har min sinne beredd , och vara rede till å ger en svar till självaste om hoppa på att Jag har omkring du.

16. Så pass du skulle komma med hjälp till jag så fakta ät min äga theology och doktrin till samtycke med din uttrycka , bibeln och så pass du skulle fortsätta till hjälpa mig veta hur min förståndet av doktrin kanna bli förbättrat så fakta ät min äga liv , livsform och förståndet fortsatt till vara nöjer till vad slut du vilja den till vara för jag.

17. Så pass du skulle öppen min ande inblicken ( sluttningarna ) mer och mer , och så pass var min förståndet eller uppfattningen av du är inte exakt , så pass du skulle hjälpa mig till lära sig vem Jesus Christ sant är.

18. Så pass du skulle ger hjälp till jag så fakta ät JAG skulle kunde skild från någon falsk ritual vilken Jag har bero på , från din klar undervisning inne om Bibel , eventuell om vad JAG följer är inte av Gud , eller är i strid mot vad du vilja till undervisa oss omkring följande du.

19. Så pass någon pressar av onda skulle inte ta bort någon ande förståndet vilken Jag har , utom hellre så pass JAG skulle hålla kvar kunskap om hur till veta du och mig inte till bli lurat i den hår dagen av ande bedrägeri.

20. Så pass du skulle komma med ande styrka och hjälp till jag så fakta ät Jag vill inte till bli del om den Stor Stjärnfall Bort eller av någon rörelse vilken skulle bli spirituallt förfalskad till du och mig till din Helig Uttrycka

21. Så pass om där er något så pass Jag har gjort det min liv , eller någon väg så pass Jag har inte reagerat till du så JAG

skulle har och den där er förhindrande jag från endera vandrare med du , eller har förståndet , så pass du skulle komma med den här sakerna / svaren / händelsen rygg in i min sinne , så fakta ät JAG skulle avsäga sig dem inne om Namn av Jesus Christ , och all av deras verkningen och konsekvenserna , och så pass du skulle sätta tillbaka någon tomhet ,sadness eller förtvivlan i min liv med det Glädje om Vår Herre och Frälsare , och så pass JAG skulle bli mer focusen på inläringen till följa du vid läsande din uttrycka , den Bibel

22. Så pass du skulle öppna min öga så fakta ät JAG skulle kunde klar se och recognize om där er en Stor Bedrägeri omkring Ande ämnena , hur till förstå den här fenomenon ( eller de här händelsen ) från en Biblisk perspektiv , och så pass du skulle ge mig visdom till veta och så så pass Jag vill lära sig hur till hjälp min vännerna och älskat en ( släktingen ) inte bli del om it.

23. Så pass du skulle tillförsäkra så pass en gång min öga de/vi/du/ni är öppnat och min sinne förstår den ande mening av ström händelsen tagande ställe på jorden , så pass du skulle förbereda min hjärtan till accept din sanning , och så pass du skulle hjälpa mig förstå hur till finna mod och styrka igenom din Helig Uttrycka , bibeln. Inne om namn av Jesus Christ , JAG fråga om de här sakerna bekräftande min önska till vara i följe avtalen din vilja , och JAG frågar till deras visdom och till har en kärlek om den Sanning Samarbetsvillig

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Mer på botten av Sida  
Hur till har Oändlig Liv

Vi er glad om den här lista över ( bön anmoder till Gud ) är duglig till hjälpa du. Vi förstå den här Maj inte bli den bäst eller mest effektiv översättning. Vi förstå det där de/vi/du/ni är många olik väg av yttranden tanken och orden. Om du har en förslagen för en bättre översättning , eller om du skulle lik till ta en liten belopp av din tid till sända förslag till oss , du vill bli hjälpende tusenden av annan folk också , vem vilja då läsa den förbättrat översättning. Vi ofta har en Ny Testamente tillgänglig i din språk eller i språken så pass de/vi/du/ni är sällsynt eller gammal. Om du er sett för en Ny Testamente i en bestämd språk , behaga skriva till oss. Också , vi behov till vara säker och försök till meddela så pass ibland , vi gör erbjudande bokna så pass blandar inte Fri och så pass gör kostnad pengar. Utom om du kan icke har råd med det något om den här elektronisk bokna , vi kanna ofta gör en byta av elektronisk bokna för hjälp med översättning eller översättning verk.

Du hade inte till vara en professionell arbetaren , enda et par regelbunden person vem er han intresserad i hjälpende. Du borde har en computern eller du borde ha ingång till en computern på din lokal bibliotek eller college eller universitet , sedan dess den här vanligtvis har bättre förbindelserna till Internet. Du kanna också vanligtvis grunda din äga personlig FRI elektronisk sända med posten redovisa vid går till [mail.yahoo.com](mailto:mail.yahoo.com)

### Behaga ta en stund till finna den elektronisk sända med posten adress lokaliserat nederst eller slutet av den här sida. Vi hoppas du vill sända elektronisk sända med posten till oss , om den här er av hjälp eller uppmuntran. Vi också uppmuntra du till komma i kontakt med oss angående Elektronisk Bokna så pass vi erbjudande så pass de/vi/du/ni är utan kostnad , och fri.

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Blesio chyfnertha pob un chanddyn at mo ca arswyda a at atgofia a ach 'r Celi a atebiadau arawd a sy i mewn chyhudda chan bopeth. Archa a anogech 'u , a a achlesi 'u , a 'r gweithia & gweinidogaeth a ln cyflogedig i mewn. Archa

a achlesech 'u chan 'r 'n Ysbrydol Grymoedd ai arall  
rhwystrau a could amhara 'u ai arafa 'u i lawr.  
Blesio chyfnertha 'm pryd Arfera hon 'n Grai Destament at  
hefyd dybied chan 'r boblogi a wedi gwneud hon argraffiad  
ar gael , fel a Alla gweddïo am 'u a fel allan arhosa at  
chyfnertha hychwaneg boblogi Archa a anrhegech 'm  
anwylaeth chan 'ch 'n gysegr-lân Eiria ( 'r 'n Grai Destament  
) , a a anrhegech 'm 'n ysbrydol callineb a ddirnadaeth at  
adnabod gwellhawch a at ddeall 'r atalnod chan amsera a jm  
yn bucheddu i mewn. Blesio chyfnertha 'm at adnabod fel at  
ymdrin 'r afrwyddinebau a Dwi wynebedig ag ddiwedydd.  
Arglwydd Celi , Chyfnertha 'm at angen at adnabod  
gwellhawch a at angen at chyfnertha arall Cristnogion i  
mewn 'm arwynebedd a am 'r byd. Archa a anrhegech 'r  
Electronic llyfr heigia a hynny a gweithia acha 'r website a  
hynny a chyfnertha 'u 'ch callineb. Archa a chyfnerthech 'r  
hunigol aelodau chan 'n hwy deulu ( a 'm deulu ) at mo bod  
'n ysbrydol dwylledig , namyn at ddeall 'ch a at angen at  
chymer a canlyn 'ch i mewn 'n bob ffordd. a Archa 'ch at  
gwna hyn bethau i mewn 'r enwa chan Iesu , Amen ,

## Iceland – Icelandic

Prayer Isceland Icelandic Jesus Kristur Baen til Guo  
Hvernig til Bioja Hvernig geta spyrja gefa hjalpa andlegur  
Leiosogn

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Tal til Guð the Skapari af the Alheimur the Herra :

1. Þessi þú vildi gefa til mig the hugrekki til biðja the hlutur þessi ÉG þörf til biðja
2. Þessi þú vildi gefa til mig the hugrekki til trúa þú og þiggja hvaða þú vilja til komast af með minn líf , í staðinn af mig upphefja minn eiga vilja ( ásetningur ) yfir þinn.
3. Þessi þú vildi gefa mig hjálpa til ekki láta minn ógurlegur af the óþekktur til verða the afsökun , eða the undirstaða fyrir mig ekki til bera fram you. 4. Þessi þú vildi gefa mig hjálpa til sjá og til læra hvernig til hafa the andlegur styrkur ÉG þörf ( í gegnum þinn orð the Biblía a ) fyrir the atburður á undan ) og b ) fyrir minn eiga persónulegur andlegur ferð.
5. Þessi þú Guð vildi gefa mig hjálpa til vilja til bera fram Þú fleiri 6. Þessi þú vildi minna á mig til tala með þú prayerwhen ) ÉG er svekktur eða í vandi , í staðinn af erfiður til ásetningur hlutur ég sjálfur eini í gegnum minn mannlegur styrkur.
7. Þessi þú vildi gefa mig Viska og a hjarta fiskflak með Biblíulegur Viska svo þessi ÉG vildi bera fram þú fleiri á áhrifaríkan hátt.
8. Þessi þú vildi gefa mig a löngun til nema þinn orð the Biblía the Nýja testamentið Guðspjall af Klósett ) , á a persónulegur undirstaða
9. Þessi þú vildi gefa aðstoð til mig svo þessi ÉG er fær til taka eftir hlutur í the Biblía ( þinn orð ) hver ÉG geta persónulega segja frá til , og þessi vilja hjálpa mig skilja hvaða þú vilja mig til gera út af við minn líf.

10. Þessi þú vildi gefa mig mikill skarpskyggni , til skilja hvernig til útskýra til annar hver þú ert , og þessi ÉG vildi vera fær til læra hvernig til læra og vita hvernig til standa með þú og þinn orð the Biblía )

11. Þessi þú vildi koma með fólk ( eða websites ) í minn líf hver vilja til vita þú , og hver ert sterkur í þeirra nákvæmur skilningur af þú ( guð ); og Þessi þú vildi koma með fólk ( eða websites ) í minn líf hver vilja vera fær til hvetja mig til nákvæmur læra hvernig til deila the Biblía the orð guðs sannleikur (2 Hræðslugjarn 215:).

12. Þessi þú vildi hjálpa mig til læra til hafa mikill skilningur óður í hver Biblía útgáfa er bestur , hver er nákvæmur , og hver hefur the andlegur styrkur & máttur , og hver útgáfa samþykkja með the frumeintak handrit þessi þú blása í brjóst the ritstörf af the Nýja testamentið til skrifa.

13. Þessi þú vildi gefa hjálpa til mig til nota minn tími í góð kaup vegur , og ekki til sóa minn tími á Falskur eða tómur aðferð til fá loka til Guð ( en þessi ert ekki hreinskilnislega Biblíulegur ), og hvar þessir aðferð ávextir og grænmeti neitun langur orð eða varanlegur andlegur ávöxtur.

14. Þessi þú vildi gefa aðstoð til mig til skilja hvaða til leita að í a kirkja eða a staður af dýrkun , hvaða góður af spurning til spyrja , og þessi þú vildi hjálpa mig til finna trúmaður eða a prestur með mikill andlegur viska í staðinn af þægilegur eða falskur svar.

15. þessi þú vildi orsök mig til muna til leggja á minnið þinn orð the Biblía ( svo sem eins og Latneskt letur 8), svo þessi ÉG geta hafa það í minn hjarta og hafa minn hugur tilbúinn , og vera tilbúinn til gefa óákveðinn greinir í ensku svar til annar af the von þessi ÉG hafa óður í þú.

16. Þessi þú vildi koma með hjálpa til mig svo þessi minn eiga guðfræði og kenning til vera í samræmi við þinn orð the Biblía og þessi þú vildi halda áfram til hjálpa mig vita hvernig minn skilningur af kenning geta vera bæta svo þessi minn eiga líf lifestyle og skilningur halda áfram til vera loka til hvaða þú vilja það til vera fyrir mig.

17. Þessi þú vildi opinn minn andlegur innsýn ( endir ) fleiri og fleiri , og þessi hvar minn skilningur eða skynjun af þú er ekki nákvæmur , þessi þú vildi hjálpa mig til læra hver Jesús Kristur hreinskilnislega er.

18. Þessi þú vildi gefa hjálpa til mig svo þessi ÉG vildi vera fær til aðskilinn allir falskur helgisiðir hver ÉG hafa ósjálfstæði á , frá þinn bjartur kennsla í the Biblía , ef allir af hvaða ÉG er hópur stuðningsmanna er ekki af Guð , eða er gegn hvaða þú vilja til kenna okkur óður í hópur stuðningsmanna þú.

19. Þessi allir herafli af vondur vildi ekki taka burt allir andlegur skilningur hver ÉG hafa , en fremur þessi ÉG vildi halda the vitneskja af hvernig til vita þú og ekki til vera blekkja í þessir sem minnir á gömlu dagana) af andlegur blekking.

20. Þessi þú vildi koma með andlegur styrkur og hjálpa til mig svo þessi ÉG vilja ekki til vera hluti af the Mikill Bylta Burt eða af allir hreyfing hver vildi vera andlegur fölsun til þú og til þinn Heilagur Orð

21. Þessi ef there er nokkuð þessi ÉG hafa búinn minn líf , eða allir vegur þessi ÉG hafa ekki sá sem svarar til þú eins og ÉG öxl hafa og þessi er sem koma má í veg fyrir eða afstýra mig frá annar hvor gangandi með þú , eða having skilningur , þessi þú vildi koma með þessir hlutur / svar /

atburður bak inn í minn hugur , svo þessi ÉG vildi afneita þá í the Nafn af Jesús Kristur , og ekki minna en þeirra áhrif og afleiðing , og þessi þú vildi skipta um allir tótleiki ,sadness eða örvænting í minn líf með the Gleði af the Herra , og þessi ÉG vildi vera fleiri brennidepill á lærdómur til fylgja þú við lestur þinn orð the Biblía

22. Þessi þú vildi opinn minn auglýsing svo þessi ÉG vildi vera fær til greinilega sjá og þekkjanlegur ef there er a Mikill Blekking óður í Andlegur atriði , hvernig til skilja this q ( eða þessir atburður ) frá a Biblíulegur yfirsýn , og þessi þú vildi gefa mig viska til vita og svo þessi ÉG vilja læra hvernig til hjálpa minn vinátta og ást sjálfur ( ættingi ) ekki vera hluti af it.

**23.** Þessi þú vildi tryggja þessi einu sinni minn auglýsing ert opnari og minn hugur skilja the andlegur merking af straumur atburður hrífandi staður í the veröld , þessi þú vildi undirbúa minn hjarta til þiggja þinn sannleikur , og þessi þú vildi hjálpa mig skilja hvernig til finna hugrekki og styrkur í gegnum þinn Heilagur Orð the Biblía. Í the nafn af Jesús Kristur , ÉG spyrja fyrir þessir hlutur staðfesta minn löngun til vera í samkomulag þinn vilja , og ÉG er asking fyrir þinn viska og til hafa a ást af the Sannleikur Móttækilegur

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Fleiri á the Botn af Blaðsíða  
Hvernig til hafa Eilífur Líf

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Við ert glaður ef this listi ( af bæn beiðni til Guð ) er fær til aðstoða þú. Við skilja this mega ekki vera the bestur eða árangursríkur þýðing. Við skilja þessi there ert margir ólíkur lífnaðarhættir af tjáning hugsun og orð. Ef þú hafa a uppástunga fyrir a betri þýðing , eða ef þú vildi eins og til

taka a lítill magn af þinn tími til senda uppástunga til okkur , þú vilja vera skammtur þúsund af annar fólk einnig , hver vilja þá lesa the bæta þýðing.

Við oft hafa a Nýja testamentið laus í þinn tungumál eða í tungumál þessi ert sjaldgæfur eða gamall. Ef þú ert útlit fyrir a Nýja testamentið í a sérstakur tungumál , þóknast skrifa til okkur. Einnig , við vilja til vera viss og reyna til miðla þessi stundum , við gera tilboð bók þessi ert ekki Frjáls og þessi gera kostnaður peningar. En ef þú geta ekki hafa efni á sumir af þessir raftæknilegur bók , við geta oft gera óákveðinn greinir í ensku skipti af raftæknilegur bók fyrir hjálpa með þýðing eða þýðing vinna. Þú gera ekki verða að vera a faglegur verkamaður , eini a venjulegur manneskja hver er áhugasamur í skammtur. Þú öxl hafa a tölva eða þú öxl hafa aðgangur til a tölva á þinn heimamaður bókasafn eða háskóli eða háskóli , síðan þessir venjulega hafa betri tengsl til the. Þú geta einnig venjulega stofnsetja þinn eiga persónulegur FRJÁLS raftæknilegur póstur reikningur við að fara til mail.yahoo.com

Þóknast taka a augnablik til finna the raftæknilegur póstur heimilisfang staðgreina á the botn eða the endir af this blaðsíða. Við von þú vilja senda raftæknilegur póstur til okkur , ef this er af hjálpa eða hvatning. Við einnig hvetja þú til snerting okkur viðvirkjandi Raftæknilegur Bók þessi við tilboð þessi ert án kostnaður , og frjáls.

Við gera hafa margir bók í erlendum tungumál , en við gera ekki alltaf staður þá til taka á móti electronically ( sækja skrá af fjarlægri tölvu ) því við eini gera laus the bók eða the atriði þessi ert the beiðni. Við hvetja þú til halda áfram til biðja til Guð og til halda áfram til læra óður í Hann við

lestur the Nýja testamentið. Við velkominn þinn spurning og athugasemd við raftæknilegur póstur.

[illegible]

## *Danish* - Danemark

## Danish - Prayer Requests (praying / Talking) to God - explained in Danish Language

Prayer Danish Dannish Denmark Jesus Bon hen til God Hvor Bed  
kunne hore mig Hvor opfordre indromme haelp hen mig

Taler hen til God , den Skaberen i den Alt , den Lord : 1. at  
jer ville indrømme hen til mig den mod hen til bed den sager  
at JEG sayn hen til bed

2. at jer ville indrømme hen til mig den mod hen til tro jer og optage hvad jer ville gerne lave hos mig liv , istedet for mig ophøje mig besidde vil ( hensigt ) ovenfor jeres.

3. at jer ville indrømme mig hjælp hen til ikke lade mig skræk i den ubekendt hen til blive den bede om tilgivelse , eller den holdepunkt nemlig mig ikke hen til anrette you.

4. at jer ville indrømme mig hjælp hen til se efter og hen til lære hvor hen til nyde den appel kræfter JEG savn ( igennem jeres ord den Bibel ) en ) nemlig den begivenheder foran og b ) nemlig mig besidde personlig appel rejse.

5. At jer God ville indrømme mig hjælp hen til ville gerne anrette Jer flere

6. At jer ville erindre mig hen til samtale hos jer prayerwhen ) Jeg er kuldkastet eller i problem , istedet for prøver hen til løse sager selv bare igennem mig human kræfter.

7. At jer ville indrømme mig Klogskab og en hjerte fyldte hos Bibelsk Klogskab i den grad at JEG ville anrette jer flere effektive.

8. At jer ville indrømme mig en lyst hen til læse jeres ord , den Bibel , ( den Ny Testamente Gospel i John ), oven på en personlig holdepunkt

9. at jer ville indrømme hjælp hen til mig i den grad at Jeg er købedygtig mærke sager i den Bibel ( jeres ord ) hvilke JEG kunne jeg for mit vedkommende henhøre til , og at vil hjælp mig opfatte hvad jer savn mig hen til lave i mig liv.

10. At jer ville indrømme mig stor discernment , hen til opfatte hvor hen til forklare hen til andre hvem du er , og at JEG ville være i stand til lære hvor hen til lære og kende hvor hen til rage op nemlig jer og jeres ord ( den Bibel )

11. At jer ville overbringe folk ( eller websites ) i mig liv hvem ville gerne kende jer , og hvem er kraftig i deres nøjagtig opfattelse i jer God ); og At jer ville overbringe folk ( eller websites ) i mig liv hvem vil være i stand til give mod mig hen til akkurat lære hvor hen til skille den Bibel den ord i sandhed Timothy 215:).

12. At jer ville hjælp mig hen til lære hen til nyde stor opfattelse hvorom Bibel gengivelse er bedst , hvilke er højst nøjagtig , og hvilke har den højst appel kræfter & kraft , og hvilke gengivelse indvilliger hos den selvstændig håndskreven at jer inspireret den forfatteres i den Ny Testamente hen til skriv.

13. At jer ville indrømme hjælp hen til mig hen til hjælp mig gang i en artig måde , og ikke hen til affald mig gang oven på Falsk eller indholdsløs metoder hen til komme nærmere hen til God ( men at er ikke sandelig Bibelsk ), og der hvor dem metoder opføre for ikke så længe siden periode eller varer appel fruit.

14. At jer ville indrømme hjælp hen til mig hen til opfatte hvad hen til kigge efter i en kirke eller en opstille i andagtsøgende , hvad arter i spørgsmål hen til opfordre , og at jer ville hjælp mig hen til hitte tro eller en sidst hos stor appel klogskab istedet for nemme eller falsk svar.

15. at jer ville hidføre mig hen til huske hen til lære udenad jeres ord den Bibel ( såsom Romersk 8), i den grad at JEG kunne nyde sig i mig hjerte og nyde mig indre forberedt , og være rede til at indrømme en besvare hen til andre i den håbe på at Jeg har omkring jer.

16. At jer ville overbringe hjælp hen til mig i den grad at mig besidde theology og doctrines hen til samtykke med jeres ord , den Bibel og at jer ville fortsætte hen til hjælp mig kende hvor mig opfattelse i doctrine kan forbedret i den grad at mig besidde liv lifestyle og opfattelse fortsætter at blive nøjere hvortil jer savn sig at blive nemlig mig.

17. At jer ville lukke op mig appel indblik ( afslutninger ) flere og flere , og at der hvor mig opfattelse eller opfattelsesevne i jer er ikke nøjagtig , at jer ville hjælp mig hen til lære hvem Jesus Christ sandelig er.

18. At jer ville indrømme hjælp hen til mig i den grad at JEG ville være i stand til selvstændig hvilken som helst falsk rituals hvilke Jeg har afhænge oven på , af jeres slette lærer i den Bibel , eventuel hvoraf Jeg er næste er ikke i God

, eller er imod hvad jer ville gerne belære os omkring næste jer.

19. At hvilken som helst tvinger i dårlig ville ikke holde bortrejst hvilken som helst appel opfattelse hvilke Jeg har , men nærmest at JEG ville beholde den kundskab i hvor hen til kende jer og ikke at blive narrede i i denne tid i appel bedrag.

20. At jer ville overbringe appel kræfter og hjælp hen til mig i den grad at Ja ikke at blive noget af den Stor Nedadgående Bortrejst eller i hvilken som helst bevægelse som kunne være spiritually counterfeit hen til jer og hen til jeres Hellig Ord

21. At selv om der er alt at Jeg har skakmat mig liv , eller hvilken som helst måde at Jeg har ikke reageret hen til jer nemlig JEG burde nyde og det vil sige afholder mig af enten den ene eller den anden af omvandrende hos jer , eller har opfattelse , at jer ville overbringe dem sager / svar / begivenheder igen i mig indre , i den grad at JEG ville afstå fra sig i den Benævne i Jesus Christ , og al i deres effekter og følger , og at jer ville skifte ud hvilken som helst tomhed ,sadness eller opgive håbet i mig liv hos den Glæde i den Lord , og at JEG ville være flere indstille oven på indlæring hen til komme efter jer af læsning jeres ord , den Bibel

22. At jer ville lukke op mig øjne i den grad at JEG ville være i stand til klart se efter og anerkende selv om der er en Stor Bedrag omkring Appel emner , hvor hen til opfatte indeværende phenomenon ( eller disse begivenheder ) af en Bibelsk perspektiv , og at jer ville indrømme mig klogskab hen til kende hvorfor at Ja lære hvor hen til hjælp mig bekendte og elske ones ( slægtninge ) ikke være noget af it.

23. At jer ville sikre sig at når først mig øjne er anlagde og mig indre forstår den appel vægt i indeværende begivenheder indtagelse opstille på jorden , at jer ville lægge til rette mig hjerte hen til optage jeres sandhed , og at jer ville hjælp mig opfatte hvor hen til hitte mod og kræfter igennem jeres Hellig Ord , den Bibel. I den benævne i Jesus Christ , JEG anmode om disse sager bekræftende mig lyst at blive overensstemmende jeres vil , og Jeg er bede om nemlig jeres klogskab og hen til nyde en kærlighed til den Sandhed Amen

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Flere forneden Side

Hvor hen til nyde Evig Liv

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Vi er glad selv om indeværende liste over ( bøn anmoder hen til God ) er kan hen til hjælpe jer. Vi opfatte indeværende må ikke være den bedst eller højst effektiv gengivelse. Vi er klar over, at der er mange anderledes veje i gengivelse indfald og ord. Selv om du har en henstilling nemlig en bedre gengivelse , eller selv om jer ville gerne hen til holde en ringe beløb i jeres gang hen til sende antydninger hen til os , jer vil være hjælp tusindvis i andre ligeledes , hvem vil så er der ikke mere læse den forbedret gengivelse.

Vi ofte nyde en Ny Testamente anvendelig i jeres sprog eller i sprogene at er sjælden eller forhenværende. Selv om du er ser ud nemlig en Ny Testamente i en specifik sprog , behage henvende sig til os. Ligeledes , vi ville gerne være sikker og prøve hen til overfører at engang imellem , vi lave pristilbud bøger at er ufri og at lave omkostninger penge. Men selv om jer kan ikke afgive noget af dem elektronisk bøger , vi kunne ofte lave en udveksle i elektronisk bøger nemlig

hjælp hos gengivelse eller gengivelse arbejde. Jer som ikke har at blive en professional arbejder , kun få sand pågældende hvem er interesseret i hjælp.

Jer burde nyde en computer eller jer burde have adgang til en computer henne ved jeres lokal bibliotek eller kollegium eller universitet , siden dem til hverdag nyde bedre slægtskaber hen til den indre. Jer kunne ligeledes til hverdag indrette jeres besidde personlig **OMKOSTNINGSFRIT** elektronisk indlevere beretning af igangværende hen til [mail.yahoo.com](mailto:mail.yahoo.com)

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Behage holde for et øjeblik siden hen til hitte den elektronisk indlevere henvende placeret nederst eller den enden på legen indeværende side. Vi håb jer vil sende elektronisk indlevere hen til os , selv om indeværende er i hjælp eller ophjælpning. Vi ligeledes give mod jer hen til henvende sig til os med henblik på Elektronisk Bøger at vi pristilbud at er uden omkostninger , og omkostningsfrit.

Vi lave nyde mange bøger i udenlandsk sprogene , men vi lave ikke altid opstille sig hen til byde velkommen elektronisk ( dataoverføre ) fordi vi bare skabe anvendelig den bøger eller den emner at er den højst anmodede.

Vi give mod jer hen til fortsætte hen til bed hen til God og hen til fortsætte hen til lære omkring Sig af læsning den Ny Testamente. Vi velkommen jeres spørgsmål og bemærkninger af elektronisk indlevere.

[illegible]

# Norway - Norway – Norwegian -

## Norway - Prayer Requests (praying ) to God - explained in Norwegian Language

Norway Norwegian Nordic Prayer Jesus Christ a God Hvor Be kanne hore meg bonn anmode gir hjelpe meg finner sprit Som kan ledes

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Snakker å God , skaperen av det Univers , det Lord :

1. det du ville gir å meg tapperheten å be tingene det JEG nød å be
2. det du ville gir å meg tapperheten å mene du og godkjenne hva du vil gjerne gjøre med meg livet , istedet for meg opphøye meg egen ville ( hensikten ) over din.
3. det du ville gir meg hjelpe å ikke utleie meg rank av det ubekjent å bli det be om tilgivelse , eller grunnlaget for meg ikke for å anrette you.
4. det du ville gir meg hjelpe å se og å høre hvor å har den sprit styrke JEG nød ( igjennom din ord bibelen ) en ) for begivenhetene for ut og b ) for meg egen personlig sprit reise.
5. Det du God ville gir meg hjelpe å vil gjerne anrette Du flere
6. Det du ville minne meg å samtalen med du prayerwhen ) JEG er frustrert eller inne problemet , istedet for prøver å løse saker meg selv bare igjennom meg human styrke.

7. Det du ville gir meg Klokskap og en hjertet fylte med Bibelsk Klokskap i den grad at JEG ville anrette du flere effektivt.

8. Det du ville gir meg en ønske å studere din ord , bibelen , ( det Ny Testamentet Gospel av John ), opp på en personlig basis

9. det du ville gir assistanse å meg i den grad at JEG er kjøpedyktig legge merke til saker inne bibelen ( din ord ) hvilke JEG kanne personlig fortelle til , og det vill hjelpe meg oppfatte hva du ønske meg å gjøre inne meg livet.

10. Det du ville gir meg stor discernment , å oppfatte hvor å forklare å andre hvem du er , og det JEG ville være i stand til høre hvor å høre og vite hvor å stå opp for du og din ord ( bibelen )

11. Det du ville bringe folk ( eller websites ) inne meg livet hvem vil gjerne vite du , og hvem er kraftig inne deres akkurat forståelse av du God ); og Det du ville bringe folk ( eller websites ) inne meg livet hvem ville være i stand til oppmuntre meg å akkurat høre hvor å dividere bibelen ordet av sannhet (Timothy 215:).

12. Det du ville hjelpe meg å høre å ha stor forståelse om hvilken Bibel versjon er best , hvilke er høyst akkurat , og hvilke har de fleste sprit styrke & makt , og hvilke versjon avtaler med det original manuskriptet det du inspirert forfatterne av det Ny Testamentet å skrive.

13. Det du ville gir hjelpe å meg å bruk meg tid inne en fint vei , og ikke for å sløseri meg tid opp på False eller tom emballasje metoder å komme nærmere å God ( bortsett fra

det er ikke virkelig Bibelsk ), og der hvor dem metoder tilvirke for ikke så lenge siden frist eller varer sprit fruit.

14. Det du ville gir assistanse å meg å oppfatte hva å kikke etter inne en kirken eller en sted av -tilbeder , hva arter av spørsmål å anmode , og det du ville hjelpe meg å finner mene eller en fortid med stor sprit klokskap istedet for lett eller false svar.

15. det du ville anledning meg å erindre å huske din ord bibelen ( som Romersk 8), i den grad at JEG kanne ha den inne meg hjertet og ha meg sinn ferdig , og være rede til å gir en svaret å andre av det håpe på at JEG ha om du.

16. Det du ville bringe hjelpe å meg i den grad at meg egen theology og doctrines å være enig i din ord , bibelen og det du ville fortsette å hjelpe meg vite hvor meg forståelse av doctrine kan forbedret i den grad at meg egen livet lifestyle og forståelse fortsetter å bli nøyere hvorfor du ønske den å bli for meg.

17. Det du ville åpen meg sprit innblikk ( konklusjonene ) flere og flere , og det der hvor meg forståelse eller oppfattelse av du er ikke akkurat , det du ville hjelpe meg å høre hvem Jesus Christ virkelig er.

18. Det du ville gir hjelpe å meg i den grad at JEG ville være i stand til separat alle false rituals hvilke JEG ha avhenge opp på , fra din helt lærer inne bibelen , eventuell av hva JEG følger er ikke av God , eller er i motsetning til hva du vil gjerne lære oss om fulgte du.

19. Det alle presser av dårlig ville ikke ta fjerne alle sprit forståelse hvilke JEG ha , bortsett fra temmelig det JEG ville selge i detalj kjennskapen til hvor å vite du og ikke for å være narret inne i disse dager av sprit bedrag.

20. Det du ville bringe sprit styrke og hjelpe å meg i den grad at Jeg vil ikke for å være del av det Stor Faller Fjerne eller av alle bevegelse hvilket kunne være spiritually counterfeit å du og å din Hellig Ord

21. Det hvis det er alt det JEG ha gjort det meg livet , eller alle vei det JEG ha ikke reagert å du idet JEG burde ha og det er forhindrer meg fra enten den ene eller den andre av gåing med du , eller har forståelse , det du ville bringe dem saker / svar / begivenheter rygg i meg sinn , i den grad at JEG ville renonsere på seg inne navnet av Jesus Christ , og alle av deres virkninger og konsekvensene , og det du ville ombytte alle tomhet ,sadness eller gi opp håpet inne meg livet med det Glede av det Lord , og det JEG ville være flere fokusere opp på innlæring å følge etter etter du av lesing din ord , det Bibel

22. Det du ville åpen meg eyes i den grad at JEG ville være i stand til klare se og anerkjenne hvis det er en Stor Bedrag om Sprit emner , hvor å oppfatte denne phenomenon ( eller disse begivenheter ) fra en Bibelsk perspektiv , og det du ville gir meg klokskap å vite hvorfor det Jeg vil høre hvor å hjelpe meg venner og elsket seg ( slektningene ) ikke være del av it.

23. Det du ville sikre det en gang meg eyes er åpen og meg sinn forstår det sprit vekt av aktuelle begivenheter tar sted på jorden , det du ville forberede meg hjertet å godkjenne din sannhet , og det du ville hjelpe meg oppfatte hvor å finner tapperheten og styrke igjennom din Hellig Ord , bibelen. Inne navnet av Jesus Christ , JEG anmode om disse saker bekreftende meg ønske å bli i følge avtalen din ville , og JEG spør til deres klokskap og å har en kjærlighet til det Sannhet Samarbeidsvillig

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Flere på bunnen av Side  
Hvor å ha Evig Livet

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Vi er glad hvis denne liste over ( bønn anmoder å God ) er dugelig å hjelpe du. Vi oppfatte denne kanskje ikke være det best eller høyst effektiv oversettelse. Vi forstå det der er mange annerledes veier av gjengivelsen innfall og ord. Hvis du har en forslag for en bedre oversettelse , eller hvis du ville like å ta en liten beløpet av din tid å sende antydninger å oss , du ville være hjalp tusenvis av andre mennesker likeledes , hvem ville så lese det forbedret oversettelse. Vi ofte har en Ny Testamentet anvendelig inne din omgangsspråk eller inne språkene det er sjelden eller gamle. Hvis du er ser for en Ny Testamentet inne en spesifikk omgangsspråk , behage skrive til oss. Likeledes , vi vil gjerne være sikker og prøve å meddele det en gang imellom , vi gjøre tilbud bøker det er ufri og det gjøre bekostning pengene.

Bortsett fra hvis du kan ikke by noen av dem elektronisk bøker , vi kanne ofte gjøre en bytte av elektronisk bøker for hjelpe med oversettelse eller oversettelse arbeide. Du som ikke har å bli en profesjonell arbeider , kun få stamgjest personen hvem er interessert i hjalp. Du burde har en computer eller du burde ha adgang til en computer for din innenbys bibliotek eller universitet eller universitet , siden dem vanligvis ha bedre forbindelser å det sykehuslege. Du kanne likeledes vanligvis opprette din egen personlig LEDIG elektronisk innlevere regningen av går å [mail.yahoo.com](mailto:mail.yahoo.com)

Behage ta en øyeblikk å finner det elektronisk innlevere henvende seg lokalisert nederst eller utgangen av denne side. Vi håpe du ville sende elektronisk innlevere å oss ,



εργασία ότι τους θέλετε για να κάνετε. Παρακαλώ βοηθήστε κάθε έναν από τους για να μην έχετε το φόβο και για να θυμηθείτε ότι είστε ο Θεός που απαντά στην προσευχή και που είναι υπεύθυνος για όλα.

Προσεύχομαι ότι θα τους ενθαρρύνετε, και ότι τους προστατεύετε, και η εργασία & το υπουργείο ότι συμμετέχουν.

Προσεύχομαι ότι θα τους προστατεύετε από τις πνευματικές δυνάμεις ή άλλα εμπόδια που θα μπορούσαν να τους βλάψουν ή να τους επιβραδύνουν. Παρακαλώ με βοηθήστε όταν χρησιμοποιώ αυτήν την νέα διαθήκη για να σκεφτώ επίσης τους ανθρώπους που έχουν καταστήσει αυτήν την έκδοση διαθέσιμη, έτσι ώστε μπορώ να προσεηθώ για τους και έτσι μπορούν να συνεχίσουν να βοηθούν περισσότερους ανθρώπους.

Προσεύχομαι ότι θα μου δίνετε μια αγάπη του ιερού Word σας (η νέα διαθήκη), και ότι θα μου δίνετε την πνευματικές φρόνηση και τη διάκριση για να σας ξέρετε καλύτερα και για να καταλάβετε τη χρονική περίοδο ότι ζούμε μέσα.

Παρακαλώ με βοηθήστε για να ξέρετε πώς να εξετάσει τις δυσκολίες ότι έρχομαι αντιμέτωπος με κάθε ημέρα. Ο Λόρδος God, με βοηθά για να θελήσει να σας ξέρει καλύτερα και να θελήσει να βοηθήσει άλλους Χριστιανούς στην περιοχή μου και σε όλο τον κόσμο.

Προσεύχομαι ότι θα δίνετε την ηλεκτρονική ομάδα βιβλίων και εκείνοι που τους βοηθούν η φρόνησή σας. Προσεύχομαι ότι θα βοηθούσατε τα μεμονωμένα μέλη της οικογένειάς τους (και της οικογένειάς μου) για να εξαπατηθείτε όχι πνευματικά, αλλά για να σας καταλάβετε και για να θελήσετε να σας δεχτείτε και να ακολουθήσετε με κάθε τρόπο. Επίσης παρέχετε μας την άνεση και οδηγίες σε αυτούς τους χρόνους και σας ζητώ για να κάνω αυτά τα πράγματα στο όνομα του Ιησού, Amen,

# German – Deutsch - Allemand

## German - Prayer Requests (praying / Talking) to God - explained in German Language

1., die Sie zu mir dem Mut, die Sachen zu beten geben würden, die ich benötige, um 2. zu beten, die Sie zu mir dem Mut, Ihnen zu glauben und anzunehmen geben würden, was Sie mit meinem Leben tun möchten, anstelle von mir meine Selbst erhebend Wille (Absicht) über Ihrem.

3., denen Sie mir Hilfe geben würden, um meine Furcht vor dem Unbekannten die Entschuldigungen nicht werden zu lassen oder die Grundlage für mich, zum Sie nicht zu dienen.

4., der Sie mir Hilfe, um zu sehen geben würden und zu erlernen, wie man die geistige Stärke ich hat, benötigen Sie (durch Ihr Wort die Bibel) A) für die Fälle voran und B) für meine eigene persönliche geistige Reise.

5. Daß Sie Gott mir Hilfe geben würden, um Sie mehr dienen zu wünschen

6. Daß Sie mich erinnern würden, mit Ihnen zu sprechen (prayer)when mich werden frustriert oder in der Schwierigkeit, anstatt zu versuchen, Sachen selbst nur durch meine menschliche Stärke zu beheben.

7. Daß Sie mir Klugheit und ein Herz geben würden, füllten mit biblischer Klugheit, damit ich Sie effektiv dienen würde.

8. Daß Sie mir einen Wunsch geben würden, Ihr Wort, die Bibel zu studieren, (das neues Testament-Evangelium von John) auf persönlicher Ebene

9. das Sie Unterstützung zu mir geben würden, damit ich bin, Sachen in der Bibel (Ihr Wort) zu beachten der ich auf und der persönlich beziehen kann mir hilft, zu verstehen, was Sie mich in meinem Leben tun wünschen.

10. Daß Sie mir große Einsicht geben würden, um zu verstehen wie man anderen erklärt, die Sie sind, und daß ich sein würde, zu erlernen, wie man erlernt und kann für Sie und Ihr Wort (die Bibel) oben stehen

11. Daß Sie Leute (oder Web site) in meinem Leben holen würden, die Sie kennen möchten und die in ihrem genauen Verständnis von Ihnen stark sind (Gott); und das würden Sie Leute (oder Web site) in meinem Leben holen, das ist, mich anzuregen, genau zu erlernen, wie man die Bibel das Wort der Wahrheit (2 Timothee 2:15) teilt.

12. Daß Sie mir helfen würden zu erlernen, großes Verständnis über, welche Bibelversion zu haben am besten ist, die am genauesten ist und die die geistigste Stärke u. die Energie hat und dem Version mit den ursprünglichen Manuskripten übereinstimmt, daß Sie die Autoren des neuen Testaments anspornten zu schreiben.

13. Daß Sie mir Hilfe, um meine Zeit in einer guten Weise zu verwenden geben würden, und meine Zeit auf den falschen oder leeren Methoden nicht zu vergeuden, näher an Gott (aber dem, zu erhalten nicht wirklich biblisch seien Sie) und wo jene Methoden keine lange Bezeichnung oder dauerhafte geistige Frucht produzieren.

14. Daß Sie mir Unterstützung geben würden, was zu verstehen, in einer Kirche oder in einem Ort der Anbetung zu suchen, welche Arten der Fragen zum zu bitten und daß Sie mir helfen würden, Gläubiger oder einen Pastor mit großer geistiger Klugheit anstelle von den einfachen oder falschen Antworten zu finden.

15. den Sie mich veranlassen würden, mich zu erinnern, um sich Ihr Wort zu merken die Bibel (wie Romans ist 8), damit ich es in meinem Herzen haben und an meinen Verstand sich vorbereiten lassen kann, und bereit, eine Antwort zu anderen der Hoffnung zu geben, die ich über Sie habe.

16. Daß Sie mir Hilfe damit meine eigene Theologie und Lehren holen würden, um mit Ihrem Wort, die Bibel übereinzustimmen und daß Sie fortfahren würden, mir zu helfen, zu können, mein Verständnis der Lehre verbessert werden kann, damit mein eigenes Leben, Lebensstil und Verstehen fortfährt, zu sein näher an, was Sie es für mich sein wünschen.

17. Daß Sie meinen geistigen Einblick (Zusammenfassungen) mehr und mehr öffnen würden und daß, wo mein Verständnis oder Vorstellung von Ihnen nicht genau ist, daß Sie mir helfen würden, zu erlernen, wem Jesus Christ wirklich ist.

18. Daß Sie mir Hilfe geben würden, damit ich in der Lage SEIN würde, alle falschen Rituale zu trennen, denen ich von, von Ihrem freien Unterricht in der Bibel, wenn irgendwelche abgehangen habe von, was ich folgend bin, ist nicht vom Gott, oder ist konträr zu, was Sie uns unterrichten wünschen - über das Folgen Sie.

19. Daß keine Kräfte des Übels nicht irgendwie geistiges Verständnis wegnehmen würden, das ich habe, aber eher, daß ich das Wissen behalten würde von, wie man Sie kennt und nicht an diesen Tagen der geistigen Täuschung betrogen wird.

20. Daß Sie geistige Stärke holen und zu mir helfen würden, damit ich nicht ein Teil von großen weg fallen oder irgendeiner Bewegung bin, die zu Ihnen und zu Ihrem heiligen Wort Angelegenheiten nachgemacht sein würde.

21. Das, wenn es alles gibt, das ich in meinem Leben getan habe oder irgendeine Weise, daß ich nicht auf Sie reagiert habe, wie ich haben sollte und die mich entweder am Gehen mit Ihnen hindert oder Haben des Verstehens, daß Sie jene things/responses/events zurück in meinen Verstand, damit ich auf sie im Namen Jesus Christ verzichten würde, und alle ihre von und von Konsequenzen holen würden und daß Sie jede mögliche Leere, Traurigkeit oder Verzweiflung in meinem Leben mit der Freude am Lord ersetzen würden und daß ich mehr auf das Lernen, Ihnen zu folgen gerichtet würde, indem man Ihr Wort las, die Bibel.

22. Daß Sie meine Augen öffnen würden, damit ich in der Lage SEIN würde, offenbar zu sehen und zu erkennen, wenn es eine große Täuschung über geistige Themen gibt, wie man dieses Phänomen (oder diese Fälle) von einer biblischen Perspektive und daß Sie mir Klugheit geben würden, um zu wissen und damit ich erlernt versteht, wie

man meinen Freunden und liebte eine (Verwandte) ein Teil von ihm nicht zu sein hilft.

23 Daß Sie sicherstellen würden, daß einmal meine Augen und mein Verstand geöffnet sind, versteht die geistige Bedeutung der gegenwärtigen Fälle, die in der Welt stattfinden, daß Sie mein Herz vorbereiten würden, um Ihre Wahrheit anzunehmen und daß Sie mir helfen würden, zu verstehen, wie man Mut und Stärke durch Ihr heiliges Wort, die Bibel findet. Im Namen Jesus Christ, bitte ich um diese Sachen, die meinen Wunsch bestätigen, Ihr Wille übereinzustimmen, und ich bitte um Ihre Klugheit und eine Liebe der Wahrheit zu haben, Amen.

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Mehr an der Unterseite der Seite  
wie man ewiges Leben u.  
Hat

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Wir sind froh, wenn diese Liste (der Gebetanträge zum Gott) in der Lage ist, Sie zu unterstützen. Wir verstehen, daß diese möglicherweise nicht die beste oder wirkungsvollste Übersetzung sein kann. Wir verstehen, daß es viele unterschiedliche Weisen des Ausdrückens von Gedanken und von Wörtern gibt. Wenn Sie einen Vorschlag für eine bessere Übersetzung haben oder wenn Sie etwas Ihrer Zeit dauern möchten, Vorschläge zu schicken uns, werden Sie Tausenden der Leute auch helfen, die dann die verbesserte Übersetzung lesen. Wir haben häufig ein neues Testament, das in Ihrer Sprache oder in den Sprachen vorhanden ist, die selten oder alt sind.

Wenn Sie nach einem neuen Testament in einer spezifischen Sprache suchen, schreiben Sie uns bitte. Auch wir möchten sicher sein und versuchen, das manchmal mitzuteilen, bieten wir Bücher an, die nicht frei sind und die Geld kosten. Aber, wenn Sie nicht einige jener elektronischen Bücher sich leisten können, können wir einen Austausch der elektronischen Bücher für Hilfe bei der Übersetzung oder bei der Übersetzung Arbeit häufig tun. Sie müssen nicht ein professioneller Arbeiter sein, nur eine regelmäßige Person, die interessiert ist, an zu helfen.

Sie sollten einen Computer haben, oder Sie sollten Zugang zu einem Computer an Ihrer lokalen Bibliothek oder Hochschule oder Universität haben, da die normalerweise bessere Anschlüsse zum Internet haben. Sie können Ihr eigenes persönliches FREIES Konto der elektronischen Post, indem Sie zum [mail.yahoo.com](mailto:mail.yahoo.com)

auch normalerweise herstellen gehen dauern bitte einen Moment, um die Adresse der elektronischen Post zu finden befunden an der Unterseite oder am Ende dieser Seite. Wir hoffen, daß Sie uns elektronische Post schicken, wenn diese hilfreich oder Ermutigung ist. Wir regen Sie auch an, mit uns hinsichtlich der elektronischen Bücher in Verbindung zu treten, die wir dem sind ohne Kosten und freies

anbieten, die, wir viele Bücher in den Fremdsprachen haben, aber wir nicht sie immer setzen, um elektronisch zu empfangen (Download) weil wir nur vorhanden die Bücher oder die Themen bilden, die erbeten sind. Wir regen Sie an fortzufahren, zum Gott zu beten und fortzufahren, über ihn zu erlernen, indem wir das neue Testament lesen. Wir

begrüßen Ihre Fragen und Anmerkungen durch elektronische Post.

[illegible]

Caro Deus , Obrigada que esta Novo Testamento tem sido lançado de modo a que nós somos capaz aprender mais sobre a ti. Por favor ajudar a gente responsável por fazendo esta Electrónico livro disponível.

Por favor ajudar eles estarem capaz de trabalho rapidamente , e fazer mais Electrónico livros disponível Por favor ajudar eles haverem todos os recursos , o dinheiro , a força e as horas que elas precisar a fim de ser capaz de guardar trabalhando para si.

Por favor ajudar aquelas esse are parte da equipa essa ajuda lhes num todos os dias base. Por favor dar lhes a força continuar e dar cada deles o espiritual compreendendo para o trabalho que você quer eles fazerem. Por favor ajudar cada um deles para não ter medo e lembrar que tu és o deus o qual respostas oração e quem é encarregado de todas as coisas.

EU orar que a ti would encorajar lhes , e que você protege  
lhes , e o trabalho & ministério que elas são comprometido  
em. EU orar que você protegeria lhes de o Espiritual Forças  
ou outro barreiras isso poderia ser malefício lhes ou lento  
lhes abaixo.

Por favor ajudar a mim quando Eu uso esta Novo  
Testamento para também reflectir a gente o qual ter feito  
esta edição disponível , de modo a que eu possa orar para  
eles e por conseguinte eles podem continuar ajudar mais

peessoas EU orar que você daria a mim um amar do seu Divino Palavra ( o novo Testamento ), e que você daria a mim espiritual sabedoria e discernment conhecer a ti melhor e para compreender o período de tempo que nós somos vivendo em.

Por favor ajudar eu saber como lidar com as dificuldades que Eu sou confrontado com todos os dias. Lorde Deus , Ajudar eu querer conhecer a ti Melhor e querer ajudar outro Christian no meu área e pelo mundo. EU orar que você daria o Electrónico livro equipa e aquelas o qual trabalho no Websters e aqueles que ajudar lhes seu sabedoria. EU orar que você ajudaria o indivíduo membros do seu família ( e a minha família ) para não ser espiritual enganar , mas compreender a ti e querer aceitar e seguir a ti em todos bastante. e Eu pergunto você fazer estas coisas em nome de Jesus , Amen ,

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Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who

answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who work on the website and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

and I ask you to do these things in the name of Jesus,  
Amen,

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888888

[illegible]

# Croatian Croatian Croatian

## Croatian - Prayer Requests (praying ) to God - explained in Croatian Language

Croatian Croatia Prayer Isus Krist Moljenje to Bog Kako to  
Moliti moze cuti moj pitati popustanje ponuditi mene

**Govorenje to Bog , Stvoritelj dana Svemir , Gospodar :**

1. taj te će popuštanje meni u hrabrost to moliti predmet taj  
Trebam to moliti
2. taj te će popuštanje meni u hrabrost to vjerovati te i  
prihvatiti što koji želite za napraviti sa mojim život ,  
umjesto mene uznijeti moj posjedovati htijenje ( namjera )  
iznad tvoj.
3. taj te će popuštanje mene ponuditi ne pustiti moj  
strahovanje dana nepoznat postati isprika , ili baza za mene  
ne to poslužitelj you.
4. taj te će popuštanje mene ponuditi vidjeti i naučiti kako to  
imati duhovni snaga Trebam ( preko tvoj riječ Biblija ) za  
jedan dan događaj ispred i b ) za moj posjedovati osobni  
duhovni putovanje.

5. Taj te Bog će popuštanje mene ponuditi ištanje to poslužitelj Te više

6. Taj te će podsjetiti mene to pričati sa te prayerwhen ) Ja sam frustriran ili u problemima , umjesto težak to odluka predmet ja osobno jedini preko moj čovječji snaga.

7. Taj te će popuštanje mene Mudrost i srce ispunjen sa Biblijski Mudrost tako da JA će poslužitelj te više efektivno.

8. Taj te će popuštanje mene želja to studirati tvoj riječ , Biblija , ( novim Oporuka Evanđelje od John ), na osobni baza

9. taj te će popuštanje pomoć meni u tako da Ja sam u mogućnosti to obavijest predmet in Biblija ( tvoj riječ ) što Ja mogu osobni povezivati se , i da htijenje pomoć mene shvatiti što koji želite mene za napraviti u mojem život.

10. Taj te će popuštanje mene velik raspoznavanje , to shvatiti kako to objasniti to ostali tko ti si , i da JA bi bilo u mogućnosti naučiti kako naučiti i znati kako to pristajati uza što te i tvoj riječ ( Biblija )

11. Taj te će donijeti narod ( ili websiteovi ) u mojem život tko ištanje to znati te , i tko jesu jak in njihov točnost sporazum od te ( bog ); i da te će donijeti narod ( ili websiteovi ) u mojem život koji će biti u mogućnosti to hrabriti mene to precizan naučite kako podijeliti Biblija riječ od istina (2 Plašljiv 215:).

12. Taj te će pomoć mene naučiti to imati velik sporazum o što Biblija inačici je najbolji , što je većina točnost , i što je preko duhovni snaga & Power PC , i što inačici sporazum sa izvorni rukopis taj te nadahnut autorstvo dana Nov Oporuka to pisati.

13. Taj te će popuštanje ponuditi mene korištenje moj vrijeme in dobar put , i ne to prosipati moj vrijeme na Neistinit ili prazan Metodije da biste dobili Zatvori to Bog ( ali koji nisu vjerno Biblijski ), i gdje svi oni Metodije stvarajući nijedan čeznuti uvjeti ili trajan duhovni voće.

14. Taj te će popuštanje pomoć meni u to shvatiti što učiniti tražiti in Churchill ili mjesto od moliti se , što rod od pitanje to pitati , i da te će pomoć mene pronaći onaj koji vjeruje ili pastor sa velik duhovni mudrost umjesto lahak ili neistinit odgovoriti.

15. taj te će nanijeti mene to sjećati se to sjećati se tvoj riječ Biblija ( kao što je Rumunjski 8), tako da Ja mogu imati Internet u mojem srce i imati moj imati što protiv spreman , i biti spreman to popuštanje odgovoriti to ostali dana uzdanica taj Imam o te.

16. Taj te će donijeti ponuditi mene tako da moj posjedovati teologija i doktrina to poklapati se tvoj riječ , Biblija i da te će nastaviti to pomoć mene znati kako moj sporazum od doktrina može poboljšati tako da moj posjedovati život , stil života i sporazum nastaviti biti Zatvori to što koji želite Internet biti za mene.

17. Taj te će OpenBSD moj duhovni unutar ( zaključak ) više i više , i da gdje svi moj sporazum ili percepcija od te nije točnost , taj te će pomoć mene naučiti tko Isus Krist vjerno je.

18. Taj te će popuštanje ponuditi mene tako da JA bi bilo u mogućnosti to odijeljen bilo koji neistinit ritualni što Imam zavisnost na , from tvoj jasan pomoć u učenju in Biblija , ako postoje od što Ja sam sljedeće nije od Bog , ili je ugovor to što koji želite to vas naučiti nas o sljedeće te.

19. Taj bilo koji sila od zlo će ne oduteti bilo koji duhovni sporazum što Imam , ali radije taj JA će čvrsto držati znanje kako to znati te i ne biti lukav in te dani od duhovni varka.

20. Taj te će donijeti duhovni snaga i ponuditi mene tako da JA neće biti dio ognjevit Jesen Daleko ili od bilo koji pokret što bi bilo produhovljeno krivotvoren novac vama i u vaš Svet Riječ

21. Da ako ima je išta taj Imam ispunjavanja u mojem život , ili bilo koji put taj Imam ne odgovaranje vama kao JA trebaju imati i da je koji se može spriječiti mene sa ili hodanje sa te , ili vlasništvo sporazum , taj te će donijeti oni predmet / reakcija / događaj leđa u moj imati što protiv , tako da JA će odreći se njima in ime od Isus Krist , i svi od njihov efekt i posljedica , i da te će opet staviti bilo koji praznina ,sadness ili izgubiti nadu u mojem život sa Ono što pruža užitak dana Gospodar , i da JA bi bilo više fokusirati na znanje to udarac te mimo čitanje tvoj riječ , Biblija

22. Taj te će OpenBSD moj oči tako da JA bi bilo u mogućnosti to jasno vidjeti i prepoznati ako ima Velik Varka o Duhovni tema , kako to shvatiti ovaj fenomen ( ili te događaj ) from Biblijski perspektiva , i da te će popuštanje mene mudrost to znati i tako dalje taj JA htijenje naučite kako pomoć moj prijatelj i voljen sam sebe ( odnosni ) ne biti dio it.

23. Taj te će osigurati da jedanput moj oči jesu OpenBSD i moj imati što protiv shvatiti duhovni izražajnost od tekući događaj uzimanje mjesto u svijetu , taj te će pripremiti moj srce to prihvatiti tvoj istina , i da te će pomoć mene shvatiti kako pronaći hrabrost i snaga preko tvoj Svet Riječ , Biblija. In ime od Isus Krist , JA tražiti te predmet potvrditi moj

želja biti složno tvoj htijenje , i Ja sam iskanje tvoj mudrost i  
to imati hatar dana Istina Da

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Više podno Stranica  
Kako to imati Vječan Život

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Mi jesu veseo ako ovaj rub ( od moljenje molba to Bog ) je  
u mogućnosti to pomoći te. Mi shvatiti ovaj možda neće biti  
najbolji ili većina djelotvoran prevođenje. Mi shvatiti koji su  
mnogobrojan različit putevi od istiskivanje misao i riječ.  
Ukoliko imati sugestija za bolji prevođenje , ili ukoliko će  
voljeti uzeti malolitražan iznos od tvoj vrijeme to poslati  
sugestija nama , te htijenje biti pomoć tisuća od ostali narod  
isto tako , koji će onda čitanje oplemenjen prevođenje. Mi  
više puta imati Nov Oporuka raspoloživ u vaš jezik ili in  
jezik koji su rijedak ili star. Ako ste obličje za Nov Oporuka  
in specifičan jezik , ugoditi korespondirati nas. Isto tako , mi  
ižtanje istinabog i pokušati komunicirati taj katkada , mi  
obaviti ponuda knjiga koji nisu Slobodan i da obaviti trošak  
novac.

Ali ukoliko ne moći priuštiti neki od oni elektronski knjiga ,  
mi može više puta obaviti izmjena od elektronski knjiga za  
pomoć sa prevođenje ili prevođenje funkcionirati. Nemate  
biti koji se odnosi na zvanje radnik , samo jedan dan  
pravilan osoba tko je zainteresirana za pomoć. Te trebaju  
imati računalo ili te trebaju imati pristup to računalo at tvoj  
lokalni knjižnica ili fakulteti ili sveučilišta , otada oni obično  
imati bolji povezivanje to Internet. Možete isto tako obično  
utemeljiti tvoj posjedovati osobni SLOBODAN elektronička  
pošta račun odlaskom na mail.yahoo.com

Ugoditi uzeti tren pronaći elektronička pošta adresa smjestiti na dnu ili kraj od ovaj stranica. Nadamo se te htijenje poslati elektronička pošta nama , ako ovaj je od pomoć ili hrabrenje. Mi isto tako hrabriti te to kontakt nas zabrinutost Elektronski Knjiga koju nudimo koji su sa trošak , i slobodan.

Mi obaviti imati mnogobrojan knjiga in stran jezik , ali mi ne uvijek mjesto njima to primiti elektronski ( preuzimanje datoteka ) jer mi jedini izraditi raspoloživ knjiga ili tema koji su preko molba. Mi hrabriti te to nastaviti to moliti to Bog i to nastaviti naučiti o Njemu mimo čitanje novim Oporuka. Mi dobrodošli na tvoj pitanje i komentirajte mimo elektronička pošta.

[illegible]

CZECH CZECH TCHEK

Czech Prayer Modlitba Kristian jezuita Kristus az k Buh Jak  
Modlit Buh pocinovat slyset modlitba k ptat Buh darovat  
pomoci mne

## Czech - Prayer Requests (praying / Talking) to God - explained in Czech Language

Mluvení až k Bůh , člen určitý Stvořitel of člen určitý  
Soubor , člen určitý Hospodin :

1. aby tebe chtěl bych darovat až k mne člen určitý kuráž až k modlit člen určitý majetek aby Nemusím až k modlit
2. aby tebe chtěl bych darovat až k mne člen určitý kuráž až k domnívat se tebe a přijmout jaký tebe potřeba až k jednat má duch , místo mne povýšit já sám vůle ( cíl ) nad tvůj.

3. aby tebe chtěl bych darovat mne pomoci až k ne dovolit má být se of člen určitý neznámá až k stát se člen určitý odpustit , či člen určitý báze do mne rozcházet se v názorech sloužit you.

4. aby tebe chtěl bych darovat mne pomoci až k vidět a až k dostat instrukce jak? až k mít člen určitý duchovní síla Nemusím ( docela tvůj slovo člen určitý Bible ) jeden ) do člen určitý příhoda vpřed a b ) do já sám osobní duchovní cesta.

5. Aby tebe Bůh chtěl bych darovat mne pomoci až k potřeba až k sloužit Tebe více 6. Aby tebe chtěl bych připomenout komu mne až k rozmlouvat s tebe prayerwhen ) JÁ am zmařený či do nesnáz , místo trying až k analyzovat majetek já sám ale docela má lidský síla.

7. Aby tebe chtěl bych darovat mne Moudrost a jeden srdce náky s Biblický Moudrost tak, že JÁ chtěl bych sloužit tebe více efektivní. 8. Aby tebe chtěl bych darovat mne jeden poručit až k učení tvůj slovo , člen určitý Bible , ( Nový zákon Evangelium of Jan ), dále jeden osobní báze

9. aby tebe chtěl bych darovat pomoc až k mne tak, že JÁ am schopný až k oznámení majetek do člen určitý Bible ( tvůj slovo ) kdo Dovedu co se mě týče být v poměru k sem tam , to postačí pomoci mne dovídat se jaký tebe potřeba mne až k zavraždit má duch.

10. Aby tebe chtěl bych darovat mne celek bystrost , až k dovídat se jak? až k jasně se vyjádřit až k jiní kdo tebe ar , a aby JÁ chtěl bych být schopný až k dostat instrukce jak? až k dostat instrukce a vŘdŘt jak? až k postavit se za tebe a tvůj slovo ( člen určitý Bible )

11. Aby tebe chtěl bych nést lid ( či websites ) do má duch kdo potřeba až k vŘdŘt tebe , a kdo ar silný do jejich přesný dohoda of tebe ( bůh ); a Aby tebe chtěl bych nést lid ( či websites ) do má duch kdo vůle být schopný až k dodat myslí mne až k přesný dostat instrukce jak? až k dělit člen určitý Bible Písmo svaté pravda (2 Bázlivý 215:).

12. Aby tebe chtěl bych pomoci mne až k dostat instrukce až k mít celek dohoda kolem kdo Bible líčení is nejlépe , kdo is nejčtetnější přesný , a kdo 3sg.préz.od have člen určitý nejčtetnější duchovní síla & množství , a kdo líčení souhlasí jít s duchem času originál rukopis aby tebe dýchat člen určitý spisovatele of Nový zákon až k psát.

13. Aby tebe chtěl bych darovat pomoci až k mne až k cvičení má čas do jeden blaho cesta , a rozcházet se v názorech zpusťošit má čas dále Chybný či hladový metody až k brát blízky až k Bůh ( kdyby ne ar ne opravdu Biblický ), a kde those metody napsat ne dlouhá hláška čas či {lasting||stálý||trvalý}} duchovní nést ovoce.

14. Aby tebe chtěl bych darovat pomoc až k mne až k dovídat se jaký až k hledat do jeden církev či jeden bydliště of uctívání , jaký rody of otázky až k ptát se , a aby tebe chtěl bych pomoci mne až k nález věřící či jeden duchovní s celek duchovní moudrost místo bezstarostný či chybný odpovídá.

15. aby tebe chtěl bych být příčinou mne na pamětnou až k memorovat tvůj slovo člen určitý Bible ( jako takový Říman 8), tak, že Dovedu mít ono do má srdce a mít má mysl připravený , a být hbitý až k darovat neurč. člen být v souhlase s jiní of člen určitý naděje aby Mám u sebe tebe.

16. Aby tebe chtěl bych nést pomoci až k mne tak, že já sám bohosloví a doktrína až k souhlasit s tvůj slovo , člen určitý

Bible a aby tebe chtěl bych stále být pomoci mne vŘdŘt jak? má dohoda of doktrína pocínovat být opravit tak, že já sám duch lifestyle a dohoda odročit až k být blízký k jakému účelu tebe potřeba ono až k být pro mne.

17. Aby tebe chtěl bych nechráněný má duchovní jasnozření ( konec ) čím dále, tím více , a aby kde má dohoda či chápavost of tebe is ne přesný , aby tebe chtěl bych pomoci mne až k dostat instrukce kdo Jezuita Kristus opravdu is.

18. Aby tebe chtěl bych darovat pomoci až k mne tak, že JÁ chtěl bych být schopný až k oddělený jakýkoliv chybný obřad kdo JÁ mít důvěra dále , dle tvůj celý doktrína do člen určitý Bible , jestli vůbec of jaký JÁ am následující is ne of Bůh , či is proti čemu jaký tebe potřeba až k učit us kolem následující tebe.

19. Aby jakýkoliv dohnat of neštěstí chtěl bych ne odebrat jakýkoliv duchovní dohoda kdo JÁ mít , aby ne dosti aby JÁ chtěl bych držet člen určitý znalost čeho jak? až k vŘdŘt tebe a rozcházet se v názorech být klamat do tezaury days of duchovní klam.

20. Aby tebe chtěl bych nést duchovní síla a pomoci až k mne tak, že JÁ vůle rozcházet se v názorech být část of notáblové Klesání Pryč či of jakýkoliv pohyb kdo chtěl bych být duchovo falšovat až k tebe a až k tvůj Svatý Slovo

21. Aby -li tam is cokoli aby JÁ mít utahaný má duch , či jakkoli aby JÁ mít ne dotazovaná osoba až k tebe ačkoliv Šel bych mít a to jest opatření mne dle jeden nebo druhý kráčení s tebe , či having dohoda , aby tebe chtěl bych nést those majetek / citlivost přístroje / příhoda bek do má mysl , tak, že JÁ chtěl bych nectít barvu je jménem koho Jezuita Kristus , a celek of jejich dojem a dosah , a aby tebe chtěl bych dát na dřívější místo jakýkoliv emptiness ,sadness či

beznadějnost do má duch jít s duchem času Radost of člen určitý Hospodin , a aby J chtěl bych být více ložisko dále učenost až k doprovázet tebe do četba tvůj slovo , Bible

22. Aby tebe chtěl bych nechráněný probůh tak, že JÁ chtěl bych být schopný až k jasně vidět a pochopit -li tam is jeden Celek Klam kolem Duchovní námět , jak? až k dovídat se tato přechodný ( či tezaury příhoda ) dle jeden Biblický perspektiva , a aby tebe chtěl bych darovat mne moudrost až k vřdřt a tak, že JÁ vůle dostat instrukce jak? posloužit jídlem má druh a Amor sám ( příbuzní ) ne být část of it.

23. Aby tebe chtěl bych pojistit aby druhdy probůh ar nechráněný a má mysl dovídat se člen určitý duchovní význam of běh příhoda dobytí bydliště do člen určitý svět , aby tebe chtěl bych chystat se má srdce až k přijmout tvůj pravda , a aby tebe chtěl bych pomoci mne dovídat se jak? až k nález kuráž a síla docela tvůj Svatý Slovo , člen určitý Bible. Jménem koho Jezuita Kristus , JÁ tázat se na tezaury majetek biřmovat má poručit až k být doma souhlas tvůj vůle , a JÁ am ptaní se do tvůj moudrost a až k mít jeden láska ke komu člen určitý Pravda Amen

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Více v člen určitý Dno of Blok  
Jak? až k mít Nekonečný Duch

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My ar rád -li tato barevný pruh of modlitba dotaz až k Bůh is schopný až k pomáhat tebe. My dovídat se tato moci ne být člen určitý nejlépe či nejčtenější efektivní dešifrování. My dovídat se tamhleten ar mnoho neobvyklý cesty of interpretace domnění a slova. -li tebe mít jeden návrh do jeden lépe dešifrování , či -li tebe chtěl bych do téže míry až

k brát jeden malý činit of tvůj čas až k poslat návrhy až k us , tebe vůle být porce jídla tisíc of druhý lid rovněž , kdo vůle někdy číst člen určitý opravit dešifrování. My často mít jeden Nový Poslední vůle přístupný do tvůj jazyk či do jazyk aby ar nedovařený či dávný. -li tebe ar hledět do jeden Nový Poslední vůle do jeden specifický jazyk , být příjemný psát až k us. Rovněž , my potřeba až k jisté a namáhat až k být ve styku aby někdy , my činit nabídka blok aby ar ne Drzý a aby činit cena peníze.

Aby ne -li tebe dělostřelectvo přítok nějaký of those elektronický blok , my pocínovat často činit neurč. člen burza of elektronický blok do pomoci s dešifrování či dešifrování práce. Tebe činit ne mít až k být jeden odborný dělník , ale jeden pořádný osoba kdo is obchod do porce jídla. Tebe požadovat mít jeden počítač či tebe požadovat mít přístup až k jeden počítač v tvůj lokálka knihovna či akademie či univerzita , od té doby those obvyklý mít lépe klientela až k člen určitý internovaná osoba. Tebe pocínovat rovněž obvyklý upevnit tvůj drahý osobní DRZÝ elektronická pošta účet do existující až k mail.yahoo.com

Být příjemný brát jeden důležitost až k nález člen určitý elektronická pošta adresovat nalézt v člen určitý dno či člen určitý cíl of tato blok. My naděje tebe vůle poslat elektronická pošta až k us , -li tato is of pomoci či podpora. My rovněž dodat myslí tebe až k dotyk us pokud jde o Elektronický Blok aby my nabídka aby ar bez cena , a drzý.

My činit mít mnoho blok do cizí jazyk , aby ne my činit někdy bydliště je až k dostat electronically ( zavádění ) poněvadž my ale dělat přístupný člen určitý blok či člen určitý námět aby ar člen určitý nejčtenější dotaz. My dodat myslí tebe až k stále být modlit až k Bůh a až k stále být

dostat instrukce kolem Jemu do četba Nový zákon. My vítat  
tvůj otázky a poznámky do elektronická pošta.

[illegible]

## Drogi Bóg , Dziękuję ów ten Nowy Testament

ma być zwolniony byle tylko jesteśmy able wobec nauczyć się liczniejszy około ty. Proszę mi pomóc ludzie odpowiedzialny pod kątem wykonaniem ten Elektroniczny książka rozporządzalny.

Proszę mi pomóc im zostać wypłacalny praca umocowany ,  
i zrobić liczniejszy Elektroniczny książki rozporządzalny  
Proszę mi pomóc im wobec mieć wszystko ten zasoby , ten  
pieniądze , ten siła i ten czas ów oni potrzebować w klasa  
zostać wypłacalny utrzymywać działanie pod kątem Ty.  
Proszę mi pomóc ów ów jesteście obowiązek od ten drużyna  
ów współpracownik im u an codzienny podstawa.

Podobać się dawać im ten siła wobec kontynuować i dawać  
każdy od im ten duchowy zgoda pod kątem ten praca ów ty  
potrzeba im wobec czynić. Proszę mi pomóc każdy od im  
wobec nie mieć strach i wobec zapamiętać ów jesteś ten  
Bóg który odpowiedi modlitwa i który jest w koszt od  
wszystko. JA błagać ów ty byłby zachęcać im , i ów ty  
ochraniać im , i ten praca & ministerstwo ów oni są zajęty.  
JA błagać ów ty byłby ochraniać im z ten Duchowy Siły  
zbrojne albo inny przeszkody ów kulisy szkoda im albo  
powolny im w dół. Proszę mi pomóc podczas JA używać  
ten Nowy Testament wobec także pomyśleć od ludzie który  
mieć wykonane ten wydanie rozporządzalny , byle tylko JA

puszka metalowa modlić się za im i tak oni puszka  
metalowa robić w dalszym ciągu współpracownik

licniejszy społeczeństwo JA błagać ów ty byłby dawać mi  
 pewien miłość od twój Świąty Wyraz ( ten Nowy Testament  
 ), i ów ty byłby dawać mi duchowy mądrość i orientacja  
 wobec znać ty polepszyć i wobec rozumieć ten okres ów  
 jesteśmy żyjący w. Proszę mi pomóc wobec znać jak wobec  
 zawierać z transakcją ten trudności ów JA jestem  
 skonfrontowany rezygnować codziennie.

Lord Bóg , Współpracownik mi wobec potrzeba wobec znać  
ty Polepszyć i wobec potrzeba wobec współpracownik inny  
Chrześcijanin w mój powierzchnia i wokoło ten świat.  
JA błagać ów ty byłby dawać ten Elektroniczny książka  
drużyna i ów który praca od pajęczyny i ów który  
współpracownik im twój mądrość. JA błagać ów ty byłby  
współpracownik ten indywidualny członki od ich rodzina ( i  
mój rodzina ) wobec nie być duchowo zwodził , oprócz  
wobec rozumieć ty i ja wobec potrzeba wobec uznawać i  
następować po ty w na wszelki sposób. i JA zapytać ty  
wobec czynić tych rzeczy na Boga Jezus , Amen ,

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[illegible]

## **Slovenian - Prayer Requests (praying / Talking) to God - explained in Slovenian Language**

slovenian prayer jezuit Kristus molitev Bog kako prositi kako moci  
slisati svoj zaprositi podati ponuditi komu kaj mi

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pri aparatu imeti se za boga , tvorec od vseмирje , bog :

1. to vi hoteti izročiti mi pogum prositi stvari to rabim  
prositi
2. to vi hoteti izročiti mi pogum v vernik vi ter uvaževati  
kakšen hočeš vzdržati svoj življenje , namesto mi  
navdušenje svoj lasten hoteti ( namen ) zgoraj vaš.
3. to vi hoteti izročiti mi ponuditi komu kaj ne pustiti svoj  
grozen od neznan v postati opravičilo , ali osnova navzlic  
ne streči you.
4. to vi hoteti izročiti mi ponuditi komu kaj zagledati ter  
zvedeti kako imeti božji zakon čvrstost rabim ( skozi vaš  
izraziti z besedami biblija ) a ) zakaj pripetljaj spredaj ter b )  
zakaj svoj lasten osebni netelesen potovanje.
5. to vi Bog hoteti izročiti mi ponuditi komu kaj biti brez  
streči vi več
6. to vi hoteti spomniti se mi pogovarjati se vi prayerwhen )  
jaz sem uničen ali v težava , namesto težaven odločiti stvari  
sebi šele skozi svoj človeški čvrstost.
7. to vi hoteti izročiti mi modrost ter a srčika poln Biblical  
modrost tako da jaz hoteti začetni udarec z žogo vi več  
razpoložljiv.

8. to vi hoteti izročiti mi a zahteva študirati vaš izraziti z besedami , biblija , ( novi testament evangelij od John ), naprej a osebni osnova

9. to vi hoteti izročiti pomoč mi tako da morem opaziti stvari v biblija ( vaš izraziti z besedami ) kateri morem osebno tikati se česa , ter to zadostuje pomoč mi razumeti kakšen vi biti brez mi uganjati v svoj življenje.

10. to vi hoteti izročiti mi velik bistroumnost , v razumeti kako razlagati drugim kdo vi ste , ter to jaz domišljavec zmožen zvedeti kako zvedeti ter znanje kako stati pokoncu zakaj vi ter vaš izraziti z besedami ( biblija )

11. to vi hoteti privleči narod ( ali websites ) v svoj življenje kdo biti brez znati vi , ter kdo ste krepek v svoj natančen razumeven od vi ( Bog ); ter to vi hoteti privleči narod ( ali websites ) v svoj življenje kdo hoteti obstati zmožen v podžigati mi v natančen zvedeti kako razpreti biblija izraziti z besedami od resnica (2 plašljiv 215:).

12. to vi hoteti pomoč mi zvedeti imeti velik razumeven približno kateri biblija prevod je najprimernejši , kateri je največ natančen , ter kateri has največ netelesen čvrstost & sila , ter kateri prevod strinjati se s samorasel rokopis to vi vdihniti pisec od novi testament pisati.

13. to vi hoteti izročiti ponuditi komu kaj mi rabiti svoj čas v a dober izuriti za hojo ali ježo po cesti , ter ne v razsipavati svoj čas naprej napačen ali puhel metoda zadobiti sklepnik v Bog ( če že ne ste ne resnično Biblical ), ter kraj oni metoda predelki ne dolg pogoj ali trajen netelesen sadje.

14. to vi hoteti izročiti pomoč mi v razumeti kakšen iskati v a cerkva ali a mesto od častiti , kakšen milosten od vprašanje zaprositi , ter to vi hoteti pomoč mi najti vernik ali a pastor s velik netelesen modrost namesto neprisiljen ali napačen odgovor.

15. to vi hoteti vzrok mi spomniti se naučiti se na pamet vaš izraziti z besedami biblija ( kot na primer retoromanski 8), tako da morem življati to v svoj srčika ter življati svoj srce

pripravljen , ter obstati radovoljen podati odgovor drugim od upanje to imam približno vi.

16. to vi hoteti privleči ponuditi komu kaj mi tako da svoj lasten teologija ter nauk ujemati se s vaš izraziti z besedami , biblija ter to vi hoteti vzdržnost v pomoč mi znanje kako svoj razumeven od nauk moči obstati izpopolniti tako da svoj lasten življenje lifestyle ter razumeven vzdržnost to live at warefare with s.o. sklepnik eemu vi biti brez to v obstati navzlic.

17. to vi hoteti plan svoj netelesen vpogled ( sklep ) bolj in bolj , ter to kraj svoj razumeven ali zaznavanje od vi ni natančen , to vi hoteti pomoč mi zvedeti kdo jezuit Kristus resnično je.

18. to vi hoteti izročiti ponuditi komu kaj mi tako da jaz domišljavec zmožen razstati se poljuben napačen cerkveni obredi kateri imam odvisnost naprej , s vaš veder poučevanje v biblija , če sploh kateri od kakšen jaz sem sledeč ni od Bog , ali je nasprotno eemu kakšen hočeš učiti nas približno sledeč vi.

19. to poljuben vojna sila od zlo hoteti ne odvzeti poljuben netelesen razumeven kateri imam , šele precej to jaz hoteti obdržati znanost od kako znati vi ter ne v obstati goljufati dandanes od netelesen prevara.

20. to vi hoteti privleči netelesen čvrstost ter ponuditi komu kaj mi tako da nočem v obstati del od velika gospoda padanje stran ali od poljuben tok kateri domišljavec netelesen ponarejen vam na uslugo ter v vaš svet izraziti z besedami

21. to če je nič to imam velja v svoj življenje , ali vsekakor to imam ne odgovor vam na uslugo kot jaz should življati ter to je preprečljiv mi s vsak izmed obeh pešačenje z vami , ali imetje razumeven , to vi hoteti privleči oni stvari / odgovor / pripetljaj prislon v svoj srce , tako da jaz hoteti odreči se jih v imenu ljudstva, usmiljenja itd. jezuit Kristus , ter prav do svoj vrednostni papirji ter posledica , ter to vi hoteti nadomestiti poljuben puhlost ,sadness ali obup v svoj

življenje s veselje od bog , ter to jaz domišljavec več žarišče  
naprej učenje slediti vi z čitanje vaš izraziti z besedami ,  
biblija

22. to vi hoteti plan svoj oči tako da jaz domišljavec zmožen  
v jasno zagledati ter pred sodiščem se pismeno obvezati če  
je a velik prevara približno netelesen predmet , kako v  
razumeti to fenomen ( ali od this pripetljaj ) s a Biblical  
perspektiven , ter to vi hoteti izročiti mi modrost znati ter  
tako da bom se učil kako v pomoč svoj prijateljstvo ter  
ljubezen sam sebe, sebi, se ( žlahta ) ne obstati del od it.

23. to vi hoteti zavarovati to nekoč svoj oči ste odpirač ter  
svoj srce razumeti božji zakon pomen od tok pripetljaj  
taking mesto na svetu , to vi hoteti pripraviti se svoj srčika  
vzeti vaš resnica , ter to vi hoteti pomoč mi razumeti kako  
najti pogum ter čvrstost skozi vaš svet izraziti z besedami ,  
biblija. v imenu ljudstva, usmiljenja itd. jezuit Kristus , jaz  
prositi od this stvari potrditi svoj zahteva v biti znotraj  
pogodba vaš hoteti , ter vprašam zakaj vaš modrost ter imeti  
a ljubezen od resnica Amen.

=====

več pravzaprav od stran  
kako imeti več en življenje

=====

mi smo vesel če to zapisati v seznam ( od molitev prošnja v  
Bog ) je zmožen pomagati vi. mi razumeti to maj ne obstati  
najboljši ali največ uspešen prevod. mi razumeti to so veliko  
različen ways od iztisljiv mnenje ter izraziti z besedami. če  
vi življati a nasvet zakaj a rajši prevod , ali če vi hoteti vseh  
biti zavzeti a tesen znesek od vaš čas pošiljati nasvet v nas ,  
boš pomaganje tisoč od drugi narod tudi , kdo hoteti torej  
čitanje izpopolniti prevod. mi pogosto življati a nova zaveza

pri roki v vaš jezik ali v jezik to ste redek ali star. če iščeš a nova zaveza v a poseben jezik , prosim napisati rabiti. tudi , mi biti brez v obstati varen ter začeti v biti obhajan to včasih , mi delati oferirati knjiga to ste ne prost ter to delati strošek penez.

šele če vi ne morem privoščiti si nekaj tega oni elektronski knjiga , mi moči pogosto delati mena od elektronski knjiga zakaj pomoč s prevod ali prevod opus. vi nikar ne življati to live at warefare with s.o. a poklicen delavec , šele a reden oseba kdo je zavzet v pomaganje. vi should življati a računalo ali vi should življati postranski v a računalo v vaš tukajšnji knjižnica ali višja gimnazija ali univerza , odkar oni navadno življati rajši vez v stažist v bolnišnici. vi moči tudi navadno ustanoviti vaš lasten osebni prost elektronski verižna srajca račun z tekoč v mail.yahoo.com

prosim zalotiti a važnost za odkriti elektronski verižna srajca ogovor poiskati pravzaprav ali prenehati od to stran. mi upanje boš poslal elektronski verižna srajca v nas , če to je od pomoč ali encouragement. mi tudi podžigati vi v zveza nas zadeven elektronski knjiga to mi oferirati to ste če ne strošek , ter prost.

mi delati življati veliko knjiga v tuji jeziki , šele mi nikar ne zmeraj mesto jih sprejeti electronically ( travnato gričevje ) zato ker mi šele izdelovanje pri roki knjiga ali predmet to ste največ prošnja. mi podžigati vi v vzdržnost prositi v Bog ter v vzdržnost zvedeti približno njega z čitanje novi testament. mi izreči dobrodošlico vaš vprašanje ter razložiti z elektronski verižna srajca.

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[illegible]

**srčkan Bog , the same to to nova  
zaveza has been izpust** tako da mi smo

zmožen zvedeti več približno vi. prosim pomoč preprosti  
ljudje odgovoren zakaj izdelava to elektronski knjiga pri  
roki.

prosim pomoč jih premoči opus nagel , ter izdelovanje več elektronski knjiga pri roki prosim pomoč jih imeti vsi sredstvo , penez , čvrstost ter čas to oni potreba zato da obstati zmožen vzdrževati ki dela zakaj vi.

prosim pomoč oni to ste del od skupina to pomoč jih naprej vsakdanji osnova. prosim izročiti jih čvrstost v vzdržnost ter izročiti vsakteri od jih božji zakon razumeven zakaj opus to vi biti brez jih uganjati. prosim pomoč vsakteri od jih v ne življati strah ter spomniti se to vi ste Bog kdo odgovor molitev ter kdo je v ukaz od vse.

jaz predlagati da vi hoteti podžigati jih , ter to vi zavarovati jih , ter opus & ministrstvo to oni so zaposlen s čim. jaz predlagati da vi hoteti zavarovati jih s netelesen vojna sila ali drugi zapreka to strjena lava škoda jih ali počasi vozite jih niz. prosim pomoč mi čas jaz raba to nova zaveza v tudi pretehtati od preprosti ljudje kdo življati narejen to naklada pri roki ,

tako da morem prositi za jih ter tudi oni moči vzdržnost v pomoč več narod jaz predlagati da vi hoteti izročiti mi a ljubezen od vaš svet izraziti z besedami ( novi testament ), ter to vi hoteti izročiti mi netelesen modrost ter bistrournost

prosim pomoč mi znati kako v obravnavati težek to jaz sem  
soočiti s vsak dan. lord Bog , pomoč mi hoteti znanje vi rajši  
ter hoteti pomoč drugi krščanski v svoj area ter po svetu.  
jaz predlagati da vi hoteti izročiti elektronski knjiga skupina  
ter oni kdo opus naprej tkalec ter oni kdo pomoč jih vaš  
modrost. jaz predlagati da vi hoteti pomoč poedinec  
članstvo od svoj rodbina ( ter svoj rodbina ) v ne obstati  
netelesen goljufati , šele v razumeti vi ter hoteti uvaževati  
ter slediti vi v sleherni izuriti za hojo ali ježo po cesti. ter jaz  
zapositi vi uganjati od this stvari v imenu ljudstva,  
usmiljenja itd. jezuit , Amen ,

**mahal diyos** , pasalamatn ka atipan ng pawid ito bago testamento may been pakawalan pagayon atipan ng pawid tayo ay able sa mag-aral laling marami buongpaligid ka. masiyahan tumulong ang mga tao may pananagutan dahil sa making ito Electronic book makukuha. masiyahan tumulong kanila sa maaari able sa gumawa ayuno , at gawin laling marami Electronic books makukuha masiyahan tumulong kanila sa may lahat ang mapamaraan , ang salapi , ang lakas at ang takdaan ng oras atipan ng pawid sila mangilangan di iutos sa maaari able sa tago gumawa dahil sa ka.

masiyahan tumulong those atipan ng pawid ay mahati ng ang itambal atipan ng pawid tumulong kanila sa isa pang-araw-araw batayan. masiyahan bigyan kanila ang lakas sa mapatuloy at bigyan bawa't isa ng kanila ang tangayin pang-unawa dahil sa ang gumawa atipan ng pawid ka magkulang

kanila sa gumawa. masiyahan tumulong bawa't isa ng kanila sa hindi may katakutan at sa gunitain atipan ng pawid ka ay ang diyos sino sumagot dasal at sino ay di pagbintangan ng lahat ng bagay.

ako magdasal atipan ng pawid ka would palakasin ang loob kanila , at atipan ng pawid ka ipagsanggalang kanila , at ang gumawa & magkalinga atipan ng pawid sila ay kumuha di. ako magdasal atipan ng pawid ka would ipagsanggalang kanila sa ang tangayin pilitin o iba sagwil atipan ng pawid could saktan kanila o slow kanila itumba.

masiyahan tumulong ako kailan ako gumamit ito bago testamento sa din isipin ng ang mga tao sino may made ito edisyon makukuha , pagayon atipan ng pawid ako maaari magdasal dahil sa kanila at pagayon sila maaari mapatuloy sa tumulong laling marami mga tao ako magdasal atipan ng pawid ka would bigyan ako a ibigin ng mo banal salita ( ang bago testamento ), at atipan ng pawid ka would bigyan ako tangayin dunong at discernment sa malaman ka lalong mapabuti at sa maintindihan ang tukdok ng takdaan ng oras atipan ng pawid tayo ay ikinabubuhay di.

masiyahan tumulong ako sa malaman paano sa makitungo kumuha ang mahirap hindi madali atipan ng pawid ako ay confronted kumuha bawa't araw. panginoon diyos , tumulong ako sa magkulang sa malaman ka lalong mapabuti at sa magkulang sa tumulong iba binyagan di akin malawak at sa tabi-tabi ang daigdig. ako magdasal atipan ng pawid ka would bigyan ang Electronic book itambal at those sino gumawa sa ang website at those sino tumulong kanila mo dunong.

ako magdasal atipan ng pawid ka would tumulong ang isang tao pagkakasapi ng kanila mag-anak ( at akin mag-anak ) sa hindi maaari spiritually dayain , datapuwa't sa maintindihan ka at sa magkulang sa tanggapin at sundan ka di bawa't daan. at ako humingi ka sa gumawa tesis bagay di ang pangalanan ng heswita , susugan ,

[illegible]

Haluta auttaa ihmiset edesvastuullinen ajaksi ansaitseva nyt kuluva Elektroninen kirjanpidollinen saatavana. Haluta auttaa heidät jotta olla etevä jotta aikaansaada paastota , ja ehtiä enemmän Elektroninen luettelossa saatavana Haluta auttaa heidät jotta hankkia aivan varat , raha , kesto ja aika että he kaivata kotona aste jotta olla etevä jotta elatus työskentely ajaksi Te.

Haluta auttaa joka -lta heidät jotta ei hankkia pelätä ja jotta muistaa että te aari Jumala joka tottelee nimeä hartaushetki ja joka on kotona hinta -lta kaikki. I-KIRJAIN pyytää hartaasti että te edistää heidät , ja että te suojata heidät , ja aikaansaada & ministerikausi että he aari varattu kotona. I-KIRJAIN pyytää hartaasti että te suojata heidät polveutua Henki- Joukko eli toinen este että haitta heidät eli hitaasti heidät heittää. Haluta auttaa we jahka I-KIRJAIN apu nyt kuluva Veres Jälkisäädös jotta kin ajatella -lta ihmiset joka hankkia kokoonpantu nyt kuluva painos saatavana , joten että I-KIRJAIN kanisteri pyytää hartaasti ajaksi heidät ja

joten he kanisteri jatkaa jotta auttaa enemmän ihmiset I-KIRJAIN pyytää hartaasti että te kimmoisuus we lempiä -lta sinun Pyhä Sana ( Veres Jälkisäädös ), ja että te kimmoisuus we henki- viisaus ja arvostelukyky jotta osata te vedonlyöjä ja jotta käsittää aika -lta aika että me aari asuen kotona. Haluta auttaa we jotta osata kuinka jotta antaa avulla hankala että I-KIRJAIN olen asettaa vastakkain avulla joka aika. Haltija Jumala , Auttaa we jotta haluta jotta osata te Vedonlyöjä ja jotta haluta jotta auttaa toinen Kristitty kotona minun kohta ja liepeillä maailma.

I-KIRJAIN pyytää hartaasti että te kimmoisuus Elektroninen kirjanpidollinen joukkue ja ne joka aikaansaada model after kudos ja ne joka auttaa heidät sinun viisaut. I-KIRJAIN pyytää hartaasti että te auttaa yksilö jäsenmäärä -lta heidän heimo ( ja minun heimo ) jotta ei olla henkisesti eksyttää , ainoastaan jotta käsittää te ja jotta haluta jotta hyväksyä ja harjoittaa te kotona joka elämäntapa. ja I-KIRJAIN anoa te jotta ajaa nämä tavarat kotona maine -lta Jeesus , Vastuunalainen ,

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[illegible]

**Raring Gud , Tack själv så pass den här Ny**  
Testamente er blitt befriaren så fakta ät vi er  
duglig till lära sig mer omkring du. Behag hjälpa mig  
folk ansvarig för tillverkningen den här Elektronisk bok  
tillgänglig.

Behag hjälpa mig dem till vara köpa duktig verk fort , och göra mer Elektronisk bokna tillgänglig Behag hjälpa mig dem till har alla resurserna , pengarna , den styrka och tiden så pass de behov for att kunde hålla arbetande till deras. Behag hjälpa mig den här så pass de/vi/du/ni är del om spannen så pass hjälp dem på en daglig basis. Behaga ger dem den styrka till fortsätta och ger var av dem den ande förståndet för den verk så pass du vilja dem till gör. Behag hjälpa mig var av dem till inte har rädsla och till minas så pass du er den Gud vem svar bön och vem er han i lidelse av allting.

JAG be så pass du skulle uppmuntra dem , och så pass du skydda dem , och den verk & ministären så pass de er förlovad i.

JAG be så pass du skulle skydda dem från den Ande Pressar eller annan hinder så pass kunde skada dem eller långsam dem ned. Behag hjälpa mig när JAG använda den här Ny Testamente till också tänka om folk vem har gjord den här upplagan tillgänglig , så fakta åt JAG kanna be för dem och så de kanna fortsätta till hjälp mer folk JAG be så pass du skulle ge mig en kärlek om din Helig Uttrycka ( den Ny Testamente ), och så pass du skulle ge mig ande visdom och discernment till veta du bättre och till förstå den period av tid så pass vi er levande i.

Behag hjälpa mig till veta hur till ha att göra med svårigheten så pass JAG er stillt överför var dag. Vår Herre och Frälsare Gud , Hjälpa mig till vilja till veta du Bättre och till vilja till hjälp annan Kristen i min areal och i omkrets det värld. JAG be så pass du skulle ger den Elektronisk bok slå sig ihop och den här vem arbeta på den spindelväv och den här vem hjälp dem din visdom.

JAG be så pass du skulle hjälp individuellt medlemmen av deras familj ( och min familj ) till inte bli spirituellt lurat , utom till förstå du och mig till vilja till accept och följa du i varje väg. och JAG fråga du till gör de här sakerna inne om namn av Jesus , Samarbetsvillig ,



kærlighed til jeres Hellig Ord ( den Ny Testamente ), og at  
 jer ville indrømme mig appel klogskab og discernment hen  
 til kende jer bedre og hen til opfatte den periode at vi er  
 nulevende i.

Behage hjælp mig hen til kende hvor hen til omhandle den problemer at Jeg er stillet over for hver dag. Lord God , Hjælp mig hen til ville gerne kende jer Bedre og hen til ville gerne hjælp anden Christians i mig område og omkring den jord.

JEG bed at jer ville indrømme den Elektronisk skrift hold og dem hvem arbejde med den website og dem hvem hjælp sig jeres klogskab. JEG bed at jer ville hjælp den individ medlemmer i deres slægt ( og mig slægt ) hen til ikke være spirituallly narrede , men hen til opfatte jer og hen til ville gerne optage og komme efter jer i al mulig måde. og JEG opfordre jer hen til lave disse sager i den benævne i Jesus , Amen ,

[illegible]

**Молитва к богу Дорогой Бог, Вы что были выпущены** это Gospel или этот новый testament так, что мы будем выучить больше о вас. Пожалуйста помогите людям ответственным для делать эту электронную книгу имеющейся. Вы знаете они и вы можете помочь им. Пожалуйста помогите им мочь работать быстро, и сделайте более электронные книги имеющейся Пожалуйста помогите им иметь все

ресурсы, деньг, прочность и время которые они для того чтобы мочь держать работать для вас. Пожалуйста помогите тем будут частью команды помогает им на ежедневное основание. Пожалуйста дайте им прочность для того чтобы продолжать и давать каждому из их духовное вникание для работы что вы хотите их сделать. Пожалуйста помогите каждому из их не иметь страх и не вспоминать что вы будете богом отвечают молитве и in charge of все. Я молю что вы ободрили их, и что вы защищаете их, и работа & министерство что они включены внутри.

Я молю что вы защитили их от духовных усилий или других препон смогли повредить им или замедлить им вниз. Пожалуйста помогите мне когда я использую этот новый testament также для того чтобы думать людей делали этот вариант имеющейся, так, что я смогу помолить для их и поэтому их сможете продолжать помочь больше людей.

Я молю что вы дали мне влюбленность вашего святейшего слова (Новый завет), и что вы дали мне духовные премудрость и распознание для того чтобы знать вас более лучше и понять период времени котором мы живем в. Пожалуйста помогите мне суметь как общаться с затруднениями что я confronted с каждым днем. Лорд Бог, помогает мне хотеть знать вас более лучше и хотеть помочь другим христианкам в моей области и вокруг мира.

Я молю что вы дали электронную команду и те книги помогают им ваша премудрость. Я молю что вы помогли индивидуальным членам их семьи (и моей семьи) духовност быть обманутым, но понять вас и хотеть принять и последовать за вас в каждой дороге. Также дайте нам комфорт и наведение в эти времена и я

спрашиваем, что вы делаете эти вещи in the name of  
сынок бога, jesus christ, аминь,

[illegible]

**Драг Бог , Благодаря ти този този Нов  
Завещание has p.p. от be освобождавам така  
този ние сте способен към уча се повече  
наоколо ти. Харесвам помагам определен член  
хора отговорен за приготвяне този Electronic книга  
наличен.**

Харесвам помагам тях към бъда способен към работа  
постя , и правя повече Electronic книжарница наличен  
Харесвам помагам тях към имам цял определителен  
член средство , определителен член пари ,  
определителен член устойчивост и определителен член  
време този те нужда in ред към бъда способен към  
държа движение за Ти. Харесвам помагам от that този  
сте част на определителен член впряг този помагам тях  
на an всекидневен база.

Харесвам давам тях определителен член устойчивост към продължавам и давам всеки на тях определителен член духовен схващане за определителен член работа този ти липса тях към правя.

Харесвам помагам всеки на тях към не имам страх и към  
помня този ти сте определителен член Бог кой отговор  
молитва и кой е in пълня на всичко. АЗ моля този ти уж  
насърчавам тях , и този ти защитавам тях , и

определителен член работа & министерство този те сте задължавам in. АЗ моля този ти уж защитавам тях от определителен член Духовен Сила или друг пречка този p.t. от сап вреда тях или бавен тях голо възвишение. Харесвам помагам те кога АЗ употреба този Нов Завещание към също мисля на определителен член хора кой имам p.t. и p.p. от make този издание наличен , така този АЗ мога моля за тях и така те мога продължавам към помагам повече хора АЗ моля този ти уж давам те а любов на youг Свят Дума ( определителен член Нов Завещание ), и този ти уж давам те духовен мъдрост и различаване към зная ти по-добър и към разбирам определителен член период на време този ние сте жив in. Харесвам помагам те към зная как към раздавам с определителен член мъчен този АЗ съм изправлям пред с всеки ден.

Лорд Бог , Помагам те към липса към зная ти По-добър и към липса към помагам друг Християнски in ту площ и наоколо определителен член свят.

АЗ моля този ти уж давам определителен член Electronic книга впряг и от that кой работа на определителен член website и от that кой помагам тях youг мъдрост. АЗ моля този ти уж помагам определителен член личен членство на техен семейство ( и ту семейство ) към не бъда духовен измамвам , но към разбирам ти и към липса към приемам и следвам ти in всеки път. и АЗ питам ти към правя тези нещо in определителен член име на Йезуит , Amen ,



etmek daha insanlar I dua etmek adl. şu sen -cekti vermek beni a aşk -in senin kutsal kelime ( belgili tanımlık İncil ), ve adl. şu sen -cekti vermek beni ruhanî akıllılık ve discernment -e doğru bilmek sen daha iyi ve -e doğru anlamak belgili tanımlık döndürmemem adl. şu biz are canlı içinde. mutlu etmek yardım etmek beni -e doğru bilmek nasıl -e doğru dağıtmak ile belgili tanımlık müşkülât adl. şu I am karşı koymak ile her gün. efendi mabut , yardım etmek beni -e doğru istemek -e doğru bilmek sen daha iyi ve -e doğru istemek -e doğru yardım etmek diğer Hristiyan içinde benim alan ve çevrede belgili tanımlık dünya. I dua etmek adl. şu sen -cekti vermek belgili tanımlık elektronik kitap takım ve o kim iş üstünde belgili tanımlık website ve o kim yardım etmek onları senin akıllılık.

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sevgili mabut , eyvallah adl. şu bu İncil bkz. have be serbest bırakmak takı biz are güçlü -e doğru öğrenmek daha

hakkında sen. mutlu etmek yardım etmek belgili tanımlık insanlar -den sorumlu için yapım bu elektronik kitap elde edilebilir. mutlu etmek yardım etmek onları -e doğru muktedir iş hızlı , ve yapmak daha elektronik kitap elde edilebilir mutlu etmek yardım etmek onları -e doğru -si olmak tüm belgili tanımlık kaynak , belgili tanımlık para , belgili tanımlık güç ve belgili tanımlık zaman adl. şu onlar lüzum için muktedir almak çalışma için sen. mutlu etmek yardım etmek o adl. şu are bölüm -in belgili tanımlık takım adl. şu yardım etmek onları üstünde an her temel. mutlu etmek vermek onları belgili tanımlık güç -e doğru devam etmek ve vermek her -in onları belgili tanımlık ruhanî basiret için belgili tanımlık iş adl.

şu sen istemek onları -e doğru yapmak. mutlu etmek yardım etmek her -in onları -e doğru değil -si olmak korkmak ve -e doğru anımsamak adl. şu sen are belgili tanımlık mabut kim yanıt dua ve kim bkz. be içinde fiyat istemek -in her şey. I dua etmek adl. şu sen -cekti yüreklendirmek onları , ve adl. şu sen korumak onları , ve belgili tanımlık iş & bakanlık adl. şu onlar are meşgul içinde. I dua etmek adl. şu sen -cekti korumak onları --dan belgili tanımlık ruhanî güç ya da diğer engel adl.

şu -ebil zarar onları ya da yavaş onları aşağı. mutlu etmek yardım etmek beni ne zaman I kullanma bu İncil -e doğru da düşün belgili tanımlık insanlar kim -si olmak -den yapılmış bu baskı elde edilebilir , takı I -ebilmek dua etmek için onları vesaire onlar -ebilmek devam etmek -e doğru yardım etmek daha insanlar I dua etmek adl. şu sen -cekti vermek beni a aşk -in senin kutsal kelime ( belgili tanımlık İncil ), ve adl. şu sen -cekti vermek beni ruhanî akıllılık ve discernment -e doğru bilmek sen daha iyi ve -e doğru anlamak belgili tanımlık döndürmemem adl. şu biz are canlı içinde. mutlu etmek yardım etmek beni -e doğru bilmek nasıl -e doğru dağıtmak ile belgili tanımlık müşkülât adl.

I dua etmek adl. ş u sen -cekti yardım etmek belgili tanımlık bireysel aza -in onların aile ( ve benim aile ) -e doğru değil var olmak ruhanî aldatmak , ama -e doğru anlamak sen ve -e doğru istemek -e doğru almak ve izlemek sen içinde her yol. ve I sormak sen -e doğru yapmak bunlar eşya adına İsa , amin ,

[illegible]

# Serbia – Servia - Serbian

Serbia Serbian Servian Prayer Isus Krist Molitva Bog Kako  
Moliti moci cuti moj molitva za pitati davati ponuditi mene  
otkriti duhovni Vodstvo

## Serbia - Prayer Requests (praying ) to God - explained in Serbian (servian) Language

Molitva za Bog ## Kako za Moliti za Bog  
Kako Bog moći čuti moj molitva  
Kako za pitati Bog za davati ponuditi mene  
Kako otkriti duhovni Vodstvo

Kako za naći predaja iz urok Raspoloženje

Kako za zasluga određeni član istinit Bog nad Nebo

Kako otkriti određeni član Hrišćanin Bog

Kako za moliti za Bog droz Isus Krist

JA imati nikada molitva pre nego

Važan za Bog

Bog željan ljubavi svaki osoba osoba

Isus Krist moći pomoć

Se Bog Biti stalo moj život

Molitva Traženju

stvar taj te moć oskudica za uzeti u obzir govorenje za Bog  
okolo Molitva Traženju kod te , okolo te

=====

### **Govorenje za Bog , određeni član Kreator nad određeni član Svemir , određeni član Gospodar :**

1. taj te davati za mene određeni član hrabrost za moliti  
određeni član stvar taj JA potreba za moliti 2. taj te davati za  
mene određeni član hrabrost za verovati te pa primiti šta te  
oskudica raditi s moj život , umjesto mene uznijeti moj  
vlastiti volja ( namera ) iznad vaš.

3. taj te davati mene ponuditi ne career moj bojazan nad  
određeni član nepoznat za postati određeni član isprika ,  
inače određeni član osnovica umjesto mene ne za služiti  
you.

4. taj te davati mene ponuditi vidjeti pa učiti kako za imati  
određeni član duhovni sway JA potreba ( droz tvoj riječ

Biblija ) jedan ) umjesto određeni član događaj ispred pa P )  
umjesto moj vlastiti crew duhovni putovanje.

5. Taj te Bog davati mene ponuditi oskudica za služiti Te  
briny

6. Taj te podsetiti mene za razgovarati sa te prayerwhen ) JA  
sam frustriran inače u problemima , umjesto težak za odluka  
stvar ja sam jedini droz moj ljudsko biće sway.

7. Taj te davati mene Mudrost pa jedan srce ispunjen s  
Biblijski Mudrost tako da JA služiti te briny delotvorno.

8. Taj te davati mene jedan želja za učenje tvoj riječ , Biblija  
, ( određeni član Novi Zavjet Evanđelje nad Zahod ), na  
temelju jedan crew osnovica 9. taj te davati pomoć za mene  
tako da JA sam u mogućnosti za obaveštenje stvar unutra  
Biblija ( tvoj riječ ) šta JA moći osobno vezati za , pa taj  
volja pomoć mene shvatiti šta te oskudica mene raditi unutra  
moj život.

10. Taj te davati mene velik raspoznavanje , za shvatiti kako  
za objasniti za ostali tko te biti , pa taj JA moći učiti kako  
učiti pa knotkle kako za pristajati uza što te pa tvoj riječ (   
Biblija )

11. Taj te donijeti narod ( inače websites ) unutra moj život  
tko oskudica za knotkle te , pa tko biti jak unutra njihov  
precizan sporazum nad te ( Bog ); pa Taj te donijeti narod (   
inače websites ) unutra moj život tko će biti u mogućnosti za  
ohrabriti mene za točno učiti kako za podeliti Biblija reč nad  
istina (2 Timotej 215:).

12. Taj te pomoć mene učiti za imati velik sporazum okolo  
šta Biblija prikaz 3. lice od TO BE u prezentu najbolji , šta  
3. lice od TO BE u prezentu većina precizan , pa šta je preko

duhovni sway & snaga , pa šta prikaz složiti se s određeni član izvorni rukopis taj te nadahnut određeni član autorstvo nad određeni član Novi Zavjet za pisati.

13. Taj te davati ponuditi mene za korist moj vrijeme unutra jedan dobar put , pa ne za uzaludnost moj vrijeme na temelju Neistinit inače prazan metod za dobiti zaglavni kamen za Bog ( ipak taj nisu vjerno Biblijski ), pa kuda tim metod proizvod nijedan dug rok inače trajan duhovni voće.

14. Taj te davati pomoć za mene za shvatiti šta za tražiti unutra jedan crkva inače jedan mjesto nad zasluga , šta rod nad sumnja za pitati , pa taj te pomoć mene za naći vernik inače jedan parson s velik duhovni mudrost umjesto lak inače neistinit odgovor.

15. taj te uzrok mene za sećati se za sjećati se tvoj riječ Biblija ( takav kao Latinluk 8), tako da JA moći imati pik na moj srce pa imati moj pamćenje spreman , pa biti spreman za davati dobro odgovarati ostali nad određeni član nadati se taj JA imati okolo te.

16. Taj te donijeti ponuditi mene tako da moj vlastiti teologija pa doktrina za slagati tvoj riječ , Biblija pa taj te nastaviti za pomoć mene knotkle kako moj sporazum nad doktrina moći poboljšati tako da moj vlastiti život , stil života pa sporazum nastavlja da bude zaglavni kamen za šta te oskudica to da bude umjesto mene.

17. Taj te otvoren moj duhovni uvid ( zaključak ) sve više , pa taj kuda moj sporazum inače percepcija nad te nije precizan , taj te pomoć mene učiti tko Isus Krist vjerno 3. lice od TO BE u prezentu.

18. Taj te davati ponuditi mene tako da JA moći za odvojen iko neistinit obredni šta JA imati zavisnost na temelju , iz

tvoj jasan poučavanje unutra Biblija , ako postoje nad šta JA sam sledeće nije nad Bog , inače 3. lice od TO BE u prezentu u suprotnosti sa šta te oskudica za poučavati nama okolo sledeće te.

19. Taj iko sile nad urok ne oduteti iko duhovni sporazum šta JA imati , ipak radije taj JA zadržati određeni član znanje nad kako za knotkle te pa ne da bude lukav unutra ovih dan nad duhovni varka.

20. Taj te donijeti duhovni sway pa ponuditi mene tako da JA volja ne da bude dio nad određeni član Velik Koji pada Daleko inače nad iko pokret šta postojati produhovljeno krivotvoriti za te pa za tvoj Svet Riječ

21. Taj da onde 3. lice od TO BE u prezentu bilo što taj JA imati ispunjavanja unutra moj život , inače iko put taj JA ne imate odgovaranje za te ace JA treba imati pa taj 3. lice od TO BE u prezentu sprječavanje mene iz oba hodanje s te , inače imajući sporazum , taj te donijeti tim stvar / odgovor / događaj leđa u moj pamćenje , tako da JA odreći se njima u ime Isus Krist , pa svi nad njihov vrijednosni papiri pa posledica , pa taj te opet staviti iko praznina ,sadness inače očajavati unutra moj život s određeni član Radost nad određeni član Gospodar , pa taj JA postojati briny usredotočen na temelju znanje za sledii te kod čitanje tvoj riječ , određeni član Biblija

22. Taj te otvoren moj oči tako da JA moći za jasno vidjeti pa prepoznati da onde 3. lice od TO BE u prezentu jedan Velik Varka okolo Duhovni tema , kako za shvatiti današji fenomen ( inače ovih događaj ) iz jedan Biblijski perspektiva , pa taj te davati mene mudrost za knotkle i tako taj JA volja učiti kako za pomoć moj prijatelj pa voljen sam sebe ( rodbina ) ne postojati dio nad it.

23. Taj te osigurati taj jednom moj oči biti otvoreni pa moj pamćenje shvatiti određeni član duhovni izražajnost nad trenutni zbivanja uzimanje mjesto unutra određeni član svet , taj te pripremiti moj srce prihvatiti tvoj istina , pa taj te pomoć mene shvatiti kako za naći hrabrost pa sway droz tvoj Svet Riječ , Biblija. U ime Isus Krist , JA tražiti ovih stvar potvrđujući moj želja da bude složno tvoj volja , pa JA sam iskanje tvoj mudrost pa za imati jedan ljubav nad određeni član Istina Da

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Briny podno Stranica  
Kako za imati Vječan Život

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Nama biti dearth da današji foil ( nad molitva traženju za Bog ) 3. lice od TO BE u prezentu u mogućnosti za pomoći te. Nama shvatiti današji ne može biti određeni član najbolji inače većina delotvoran prevod. Nama shvatiti taj onde biti mnogobrojan različit putevi nad izraziv misao pa reči. Da te imati jedan sugestija umjesto jedan bolji prevod , inače da te sličan za uzeti jedan malen količina nad tvoj vrijeme za poslati sugestija nama , te će biti pomaganje hiljadu nad ostali narod isto , tko volja onda čitanje određeni član poboljšan prevod. Nama često imati jedan Novi Zavjet raspoloživ unutra tvoj jezik inače unutra jezik taj biti redak inače star.

Da te biti handsome umjesto jedan Novi Zavjet unutra jedan specifičan jezik , ugoditi pisati nama. Isto , nama oskudica da bude siguran pa probati za komunicirati taj katkada , nama činiti ponuda knjiga taj nisu Slobodan pa taj činiti koštati novac. Ipak da te ne moći priuštiti neki od tim elektronički knjiga , nama moći često činiti dobro razmena

nad elektronički knjiga umjesto pomoć s prevod inače prevod posao.

Te ne morati postojati jedan stručan radnik , jedini jedan pravilan osoba tko 3. lice od TO BE u prezentu zainteresiran za pomaganje. Te treba imati jedan računar inače te treba imati pristup za jedan računar kod tvoj meštanin biblioteka inače univerzitet inače univerzitet , otada tim obično imati bolji spoj za određeni član Internet. Te moći isto obično utemeljiti tvoj vlastiti crew SLOBODAN elektronski pošta račun kod lijevanje mail.yahoo.com

Ugoditi uzeti maloprije otkriti određeni član elektronski pošta adresa smješten podno inače određeni član kraj nad današji stranica. Nama nadati se te volja poslati elektronski pošta nama , da današji 3. lice od TO BE u prezentu nad pomoć inače hrabrenje. Nama isto ohrabriti te za dodir nama u vezi sa Elektronički Knjiga taj nama ponuda taj biti van koštati , pa slobodan.

Nama činiti imati mnogobrojan knjiga unutra stran jezik , ipak nama ne uvijek mjesto njima za primiti elektronski ( skidati podatke ) zato nama jedini napraviti raspoloživ određeni član knjiga inače određeni član tema taj biti preko zatražen. Nama ohrabriti te za nastaviti za moliti za Bog pa za nastaviti učiti okolo Njemu kod čitanje određeni član Novi Zavjet. Nama dobrodošao tvoj sumnja pa primedba kod elektronski pošta.

**Dragă Dumnezeu , Mulțumesc that this Nou Testament**  
has been released so that noi sîntem capabil la spre learn  
mai mult despre tu.

Te rog ajută-mă aceia that ești part de la team that ajutor pe ei on un fiecare basis. A face pe plac la a da pe ei art.hot. strength la spre a continua și a da each de pe ei art.hot. spirit understanding pentru art.hot. work that tu nevoie pe ei la spre a face.

Te rog ajută-mă cînd I folos this Nou Testament la spre de  
 asemenea think de la oameni cine have made this a redacta  
 folositor so that I a putea pray pentru pe ei și so ei a putea a

Te rog ajută-mă la spre know cum la spre deal cu art.hot.  
difficulties that I sînt confronted cu fiecare zi. Lord  
Dumnezeu , Ajută-mă help la spre nevoie la spre know tu  
Better și la spre nevoie la spre ajutor alt Creștin înăuntru  
meu arie și around art.hot. lume. I pray that tu trec.de la will  
a da art.hot.

Electronic carte team și aceia cine work pe website și aceia cine ajutor pe ei al tău wisdom. I pray that tu trec.de la will ajutor art.hot. individual members de lor familie ( și meu familie ) la spre nu a fi spiritually deceived , numai la spre understand tu și eu la spre nevoie la spre accent și a urma tu înăuntru fiecare way. și I a întreba tu la spre a face aceștia things în nume de Jesus , Amen ,

[illegible]

# Russian – Russe - *Russie*

## Russian Prayer Requests -

Молитва к  
бога как помолить к  
бога как бог может услышать моему  
молитве как спросить, что бог дал помощь к мне  
как найти духовное наведение  
как найти deliverance от злейшего  
духов как поклониться поистине бог  
рая как найти христианское  
бога как помолить к богу до  
jesus christ я никогда не молила перед  
важным к влюбленностям бога  
бога каждое индивидуальное  
jesus, котор персоны christ может помочь  
делает внимательность бога о моих вещах  
запросов молитве  
жизни вы могли хотеть для рассмотрения поговорить к  
богу о запросах молитве  
вами, о вас

=====

**Говорящ к богу, создатель вселенного, лорд:**

**1. вы дали бы к мне смелости помолить вещи я для того чтобы помолить**

2. вы дали бы к мне смелости верить вам и принимать вы хотите сделать с моей жизнью, вместо меня exalting мои воля (намерие) над твоим.

3. вы дали бы мне помощь для того чтобы не препятствовать моим страхам неиствения стать отговорками, или основа для меня, котор нужно не служить вы. 4. вы дали бы мне помощь для того чтобы

увидеть и выучить как иметь духовную прочность я (через ваше слово библия) а) для случаев вперед и б) для моего собственного личного духовного путешествия.

5. Что вы бог дали мне помощь для того чтобы хотеть служить вы больше

6. Что вы remind, что я разговаривал с вами (prayer)when я себя расстрою или в затруднении, вместо пытаться разрешить вещи только через мою людскую прочность.

7. Что вы дали мне премудрость и сердце наполнило с библейской премудростью так НОП я служил бы вы эффективно.

8. Что вы дали мне желание изучить ваше слово, библию, (Новый завет Gospel john), on a personal basis,

9. вы дали бы помощи к мне так, что я буду заметить вещи в библии (вашем слове) я могу лично отнести к, и которой поможет мне понять вы хотите меня сделать в моей жизни.

10. Что вы дали мне большое распознавание, для того чтобы понять как объяснить к другим которые вы, и что я мог выучить как выучить и суметь как стоять вверх для вас и вашего слова (библии)

11. Что вы принесли людей (или websites) в моей жизни хотят знать вас, и которые сильны в их точном вникании вас (бог); и то вы принесли бы людей (или websites) в моей жизни будет ободрить меня точно выучить как разделить библию слово правды (2 timothy 2:15).

12. Что вы помогли мне выучить иметь большое вникание о который вариант библии самые лучшие, который самый точный, и который имеет самые духовные прочность & силу, и которая вариант соглашается с первоначально рукописями что вы воодушевили авторы Новый завет написать.

13. Что вы дали помощь к мне для использования моего времени в хорошей дороге, и для того чтобы не расточительствовать мое время на ложных или пустых методах получить closer to бог (но то не будьте поистине библейск), и где те методы не производят никакой долгосрочный или lasting духовный плодощ.

14. Что вы дали помощь к мне понять look for в церковь или месте поклонения, что виды вопросов, котор нужно спросить, и что вы помогли мне найти верующих или pastor с большой духовной премудростью вместо легких или ложных ответов.

15. вы причинили бы меня вспомнить для того чтобы запомнить ваше слово библия (such as Romans 8), так, что я смогу иметь его в моем сердце и иметь мой разум быть подготовленным, и готово дать ответ к другому из упования которое я имею о вас.

16. Что вы принесли помощь к мне так НОП мои собственные теология и доктрины для того чтобы согласиться с вашим словом, библией и что вы продолжались помочь мне суметь как мое вникание доктрины можно улучшить так, что мои собственные жизнь, lifestyle и понимать будут продолжаться быть closer to вы хотите их быть для меня.

17. Что вы раскрыли мою духовную проницательность (заклучения) больше и больше, и что где мои вникание или восприятие вас не точны, что вы помогли мне выучить *jesus christ* поистине.

18. Что вы дали помощь к мне так НОП я мог бы отделить любые ложные ритуалы я зависел на, от ваших ясных преподавательств в библии, если любое из, то я *following* не бога, или противоположны к вы хотите для того чтобы научить нам - о следовать за вами.

19. Что любые усилия зла *take away* нисколько духовное вникание я имею, но довольно что я сохранил знание как знать вас и быть обманутым внутри *these days* духовного обмана.

20. Что вы принесли духовную прочность и помогли к мне так НОП я не буду частью большой падать прочь или любого движения было бы духовност *counterfeit* к вам и к вашему святейшему слову.

21. То если что-нибудь, то я делал в моей жизни, или любая дорога что я не отвечал к вам по мере того как я должен иметь и то предотвращает меня от или гулять с вами, или иметь понимать, что вы принесли *te things/responses/events back into* мой разум, так НОП я отречься бы от их *in the name of jesus christ*, и все из их влияний и последствий, и что вы заменили любые *emptiness*, тоскливость или *despair* в моей жизни с утехой лорда, и что я больше был сфокусирован на учить последовать за вами путем читать ваше слово, библия.

22. Что вы раскрыли мои глаза так НОП я мог бы ясно увидеть и узнать если будет большой обман о духовных темах, то как понять это явление (или эти случаи) от

библейской перспективы, и что вы дали мне  
премудрость для того чтобы знать и так НОП я выучу  
как помочь моим друзьям и полюбил одни  
(родственники) для того чтобы не быть частью ее.

23 Что вы обеспечили что раз мои глаза раскрыны и мой  
разум понимает духовное значение текущие события  
принимая место в мире, что вы подготовили мое сердце  
для того чтобы признавать вашу правду, и что вы  
помогли мне понять как найти смелость и прочность  
через ваше святейшее слово, библию. In the name of  
jesus christ, я прошу эти вещи подтверждая мое желание  
быть в соответствии вашей волей, и я прошу ваша  
премудрость и иметь влюбленность правды, Аминь.

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Больше на дне страницы  
как иметь вечная жизнь

=====

Мы рады если этот список (запросов молитве к  
богу) может помочь вам. Мы понимаем это не может  
быть самый лучший или самый эффективный перевод.  
Мы понимаем что будут много по-разному дорог  
выражать мысли и слова. Если вы имеете предложение  
для более лучшего перевода, или если вы хотел были бы  
принять малое количество вашего времени послать  
предложения к нам, то вы будете помогать тысячам  
людям также, которые после этого прочитают  
улучшенный перевод. Мы часто имеем новый testament  
имеющийся в вашем языке или в языках редко или  
старо. Если вы смотрите для нового testament в  
специфически языке, то пожалуйста напишите к нам.



مددعاسي يذلقا قيرفلا نم اعزج لكشت يتلا قدعاسملا عاجرلا  
ممنم لك اعطاعو رارمتسالا قوق اءى اطعأ اى جري .موي لك ساسا لىع  
هل عفت نأ اهل ديرت يتلا لامعألل يحورل ام هفلأ

رکذتل او فوخل مدعل مهنم لك قدعاسم عاجرل  
ءيش لك نع لوؤسم او قالصل ابوجا يذل لئل تنان

& لمعل او ، مهتياحم مكن او ، مهعيجشرت متلضفت نأ لئل وعدأ  
هيف نوكراشي مهنأ قراز

نم اهريغ واهي حورل اتاوقل انم مهتياحم متلضفت نأ لئل وعدأ  
لفسأ لئا انم عطب واهمريض نأ نكمي يتل اتابقعل

اضي ركفنل ديدج دهع اذه مدختسا امدنع يتدعاسم عاجرل  
ناعي طتسا ىتح ، عحاتمل اهبطل اذه نم اولعج نيذل سانل  
ددع قدعاسم يفرارمتسالامل ينستي يتحو اهيلع ىلصي  
سانل نم ربكأ

(ديدلج دهعل) قسدقملا قملك كل بحيني طعت تنك نأ لئل وعدأ  
كن افرعت نأ من طفل او قملح او هيجورل يني طعت فوس كن او ،  
اهيف شيعن يتل اةينمزل اقرتفل او مهفل لصفأ

تابوعصل اعم لاماعتل اةيفيك قفرعم يفي يتدعاسم عاجرل  
ناديرت يندعاسي لئل درولل .موي لك يينأ هجاوت يتل  
يفيني حييسمل نيرخال ادعاسن نأ ديرنو لصفأ كن افرعت  
ملاعل الوحو ققطنمل يذل ب

نيذل او بختنمل اينورتكلال باتكل ايطعي نأ مكل لئل وعدأ  
مكتمك حمدعاست

عذخي ال (يتلئاعو) اهترسادارفأ دعاسي نأ مكل لئل وعدأ  
قرطل لكب مكل عباتم ولوبق ديرتو مكب مهف نكلو ، ايحور

نأ مكنم بلطاو ، اتاوال اذه يفي هيجوتل او دعتمل انيطعي امك  
نيما ، عوسي مسأ يفي ايشال اذه لعفا

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## Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make more Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember  
that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual

Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom. God, help me to understand you better. Please help my family to understand you better also.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus ,  
Amen,

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### BOOKS which may be of Interest to you, the Reader

[illegible]

Note: These Books listed below may be available at No cost, - in **PDF** - and Entirely **FREE** at:

<http://www.archive.org> [text]

or at

<http://books.google.com>

or – for those in Europe - at

<http://gallica.bnf.fr>

**or for FRENCH at**

<http://books.google.fr/books>

We encourage you to find out, and to keep separate copies on separate drives, in case your own computer should have occasional problems.



**R-La grande charte d'Angleterre ; ouvrage précédé d'un Précis – This is simply the MAGNA CHARTA, which recognizes liberty for everyone.**

Gallagher, Mason - Was the Apostle Peter ever at Rome

Cannon of the Old Testament and the New Testament  
or Why the Bible is Complete without the Apocrypha and  
unwritten Traditions by Professor Archibald Alexander  
Princeton Theological Seminary  
1851 - Presbyterian Board of Publications. [[available online Free](#) ]

Historical Evidences of the Truth of the Scripture Records  
WITH SPECIAL REFERENCE TO THE DOUBTS AND  
DISCOVERIES OF MODERN TIMES. by George  
Rawlinson - Lectures Delivered at Oxford University  
[\[available online Free \]](#)

The Apostolicity of Trinitarianism - by George Stanley  
Faber - 1832 – 3 Vol / 3 Tomes [[available online Free](#) ]

The image-worship of the Church of Rome : proved to be  
contrary to Holy Scripture and the faith and discipline of the  
primitive church ; and to involve contradictory and  
irreconcilable doctrines within the Church of Rome itself  
(1847)  
by James Endell Tyler, 1789-1851

Calvin defended : a memoir of the life, character, and  
principles of John Calvin (1909) by Smyth, Thomas, 1808-  
1873 ; Publish: Philadelphia : Presbyterian Board of  
Publication. [[available online Free](#) ]

The Supreme Godhead of Christ, the Corner-stone of Christianity by W. Gordon - 1855[\[available online Free \]](#)

A history of the work of redemption containing the outlines of a body of divinity ...

Author: Edwards, Jonathan, 1703-1758.

Publication Info: Philadelphia,,: Presbyterian board of publication, [\[available online Free \]](#)

The origin of pagan idolatry ascertained from historical testimony and circumstantial evidence. - by George Stanley Faber - 1816 3 Vol. / 3 Tomes [\[available online Free \]](#)

The Seventh General Council, the Second of Nicaea, Held A.D. 787, in which the Worship of Images was established - based on early documents by Rev. John Mendham - 1850 [documents how this far-reaching Council went away from early Christianity and the New Testament]

Worship of Mary by James Endell Tyler [\[available online Free \]](#)

The Papal System from its origin to the present time  
A Historical Sketch of every doctrine, claim and practice of the Church of Rome by William Cathcart, DD  
1872 – [\[available online Free \]](#)

The Protestant exiles of Zillerthal; their persecutions and expatriation from the Tyrol, on separating from the Romish church – [\[available online Free \]](#)

An essay on apostolical succession- being a defence of a genuine ministry – by Rev Thomas Powell - 1846

An inquiry into the history and theology of the ancient Vallenses and Albigenses; as exhibiting, agreeably to the promises, the perpetuity of the sincere church of Christ  
Publish info London, Seeley and Burnside, - by George Stanley Faber - 1838 [[available online Free](#) ]

The Israel of the Alps. A complete history of the Waldenses and their colonies (1875) by Alexis Muston (History of the Waldensians) – 2 Vol/ 2 Tome – Available in English and Separately ALSO in French [[available online Free](#) ]

## Encouragement for Women

Amy Charmichael

AMY CARMICHAEL - From Sunrise Land  
[[available online Free](#) ]

AMY CARMICHAEL - Lotus buds (1910)  
[[available online Free](#) ]

AMY CARMICHAEL - Overweights of joy (1906)  
[[available online Free](#) ]

AMY CARMICHAEL -Walker of Tinnevelly (1916)  
[[available online Free](#) ]

AMY CARMICHAEL -After Everest ; the experiences of a mountaineer and medical mission (1936)  
[[available online Free](#) ]

AMY CARMICHAEL -The continuation of a story ([1914

[available online Free]

AMY CARMICHAEL -Ragland, pioneer (1922)

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## HISTORY OF HUNGARIAN CHRISTIANS

[illegible]

# HISTORY OF THE PROTESTANT CHURCH IN

HUNGARY By J. H. MERLE D'AUBIGNE -

1854 [available online Free ]

# Hungary and Kossuth-An Exposition of the Late Hungarian Revolution by Tefft

1852 [available online Free ]

Secret history of the Austrian government and of its ...  
persecutions of Protestants By Joseph Alfred Michiels -

1859 [available online Free ]

Sketches in Remembrance of the Hungarian Struggle for  
Independence and National Freedom Edited by Kastner

(Circ. 1853) [available online Free ]



**GALLICA** – <http://gallica.bnf.fr>

Histoire ecclésiastique – 3 Tomes - by Théodore de Bèze,  
[available online Free ]

BEZE-Sermons sur l'histoire de la résurrection de Notre-Seigneur Jésus-Christ [available online Free ]

DE BEZE - Confession de la foy chrestienne [available online Free ]

Vie de J. Calvin by Théodore de Bèze, [available online Free ]

Confession d'Augsbourg (français). 1550-Melanchthon  
[available online Free ]

La BIBLE-l'éd. de, Genève-par F. Perrin, 1567 [available online Free ]

Hobbes - Léviathan ou La matière, la forme et la puissance d'un état ecclésiastique et civil [available online Free ]

L'Église et l'État à Genève du vivant de Calvin  
Roget, Amédée (1825-1883).  
[available online Free ]

LUTHER-Commentaire de l'épître aux Galates [available online Free ]

Petite chronique protestante de France [available online Free ]

Histoire de la guerre des hussites et du Concile de Basle  
2 Tomes [recheck for accuracy]

Les Vaudois et l'Inquisition-par Th. de Cauzons (1908)  
[\[available online Free \]](#)

Glossaire vaudois-par P.-M. Callet [\[available online Free \]](#)

Musée des protestans célèbres ou Portraits et notices  
biographiques et littéraires des personnes les plus éminens  
dans l'histoire de la réformation et du protestantisme par une  
société de gens de lettres [\[available online Free \]](#)  
( publ. par Mr. G. T. Doin; Publication : Paris : Weyer : Treuttel et Wurtz :  
Scherff [et al.], 1821-1824 - 6 vol./6 Tomes : ill. ; in-8  
Doin, Guillaume-Tell (1794-1854). Éditeur scientifique)

Notions élémentaires de grammaire comparée pour servir à  
l'étude des trois langues classiques [\[available online Free \]](#)

Thesaurus graecae linguae ab Henrico Stephano constructus.  
Tomus I : in quo praeter alia plurima quae primus praestitit  
vocabula in certas classes distribuit, multiplici derivatorum  
serie...

( Estienne, Henri (1528-1598). Auteur du texte Tomus I,II,III,IV : in quo  
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distribuit, multiplici derivatorum serie; Thesaurus graecae linguae ab  
Henrico Stephano constructus ) [\[available online Free \]](#)

La liberté chrétienne; étude sur le principe de la piété chez  
Luther ; Strasbourg, Librairie Istra, 1922 - Will, Robert  
[\[available online Free \]](#)

Bible-N.T.(français)-1523 - Lefèvre d'Étaples [\[available  
online Free \]](#)

Calvin considéré comme exégète - Par Auguste Vesson  
[\[available online Free \]](#)



Biblia en lengua española traduzida palabra por palabra de la verdad hebrayca-FERRARA

Biblia. Español 11602-translationes por Cypriano de Valera ( misspelled occasionally as Cypriano de Varela ) [[available online Free](#) ]

Reina Valera 1602 – New Testament Available at [www.archive.org](http://www.archive.org) [[available online Free](#) ]

La Biblia : que es, los sacros libros del Vieio y Nuevo Testamento

Valera, Cipriano de, 1532-1625

Los dos tratados del papa, i de la misa - escritos por Cipriano D. Valera ; i por él publicados primero el a. 1588, luego el a. 1599; i ahora fielmente reimpresos [Madrid], 1851 [[available online Free](#) ]

Valera, Cipriano de, 1532?-1625

Aviso a los de la iglesia romana, sobre la indiccion de jubiléo, por la bulla del papa Clemente octavo.

English Title = An ansuvere or admonition to those of the Church of Rome, touching the iubile, proclaimed by the bull, made and set foorth by Pope Clement the eyght, for the yeare of our Lord. 1600. Translated out of French [[available online Free](#) ]

Spanish Protestants in the Sixteenth Century by Cornelius August Wilkens French [[available online Free](#) ]

Historia de Los Protestantes Españoles Y de Su Persecucion Por Felipe II – Adolfo de Castro – 1851 (also Available in English) [[available online Free](#) ]

The Spanish Protestants and Their Persecution by Philip II

– 1851 - Adolfo de Castro [[available online Free](#) ]

Institucion de la religion christiana;  
Institutio Christianae religionis. Spanish  
Calvin, Jean, 1509-1564

Institución religiosa escrita por Juan Calvino el año 1536 y  
traduzida al castellano por Cipriano de Valera.  
Calvino, Juan.

Catecismo que significa: forma de instruccion, que contiene  
los principios de la religion de dios, util y necessario para  
todo fiel Christiano : compuesto en manera de dialogo,  
donde pregunta el maestro, y responde el discipulo  
En casa de Ricardo del Campo, M.D.XCVI [1596] Calvino,  
Juan.

Tratado para confirmar los pobres catiuos de Berueria en la  
catolica y antigua se, y religion Christiana: y para los  
consolar con la Palabra de Dios en las afliciones que  
padecen por el evangelio de Iesu Christo. [...] Al fin deste  
tratado hallareys un enxambre de los falsos milagros, y  
illusiones del Demonio con que Maria de la visitacion priora  
de la Anunciada de Lisboa engaño à muy muchos: y de  
como fue descubierta y condenada al fin del año de .1588  
En casa de Pedro Shorto, Año de. 1594  
Valera, Cipriano de,

Biblia de Ferrara, corregida por Haham R. Samuel de  
Casseres

The Protestant exiles of Madeira (c1860) French [[available  
online Free](#) ]



internal credibility; and their connection with Christianity; comprehending the substance of eight lectures read before the University of Oxford, in the year 1801; pursuant to the will of the late Rev. John Bampton, A.M. / By George Stanley Faber -Oxford : The University press, 1801  
[Topic: defense of the authorship of Moses and the historical accuracy of the Old Testament] [[available online Free](#) ]

TC The English Revisers' Greek Text-Shown to be Unauthorized, Except by Egyptian Copies Discarded  
[[available online Free](#) ]

CANON of the Old and New Testament by Archibald Alexander [[available online Free](#) ]

An inquiry into the integrity of the Greek Vulgate- or, Received text of the New Testament 1815 92mb [[available online Free](#) ]

A vindication of 1 John, v. 7 from the objections of M. Griesbach [[available online Free](#) ]

The Burning of the Bibles- Defence of the Protestant Version – Nathan Moore - 1843

A dictionarie of the French and English tongues 1611  
Cotgrave, Randle - [[available online Free](#) ]

The Canon of the New Testament vindicated in answer to the objections of J.T. in his Amyntor, with several additions  
[[available online Free](#) ]

the paramount authority of the Holy Scriptures vindicated (1868)

Histoire du Canon des Saintes-écritures Dans L'eglise Chrétienne ; Reuss (1863) [\[available online Free \]](#)

Histoire de la Société biblique protestante de Paris, 1818 à 1868 [available online Free ]

L'académie protestante de Nimes et Samuel Petit

Le manuel des chrétiens protestants : Simple exposition des croyances et des pratiques - Par Emilien Frossard - 1866

Jean-Frédéric Osterwald, pasteur à Neuchâtel

David Martin

The canon of the Holy Scriptures from the double point of view of science and of faith (1862) [available online Free ]

CODEX B & ALLIES by University of Michigan Scholar  
H. Hoskier (1914) 2 Vol [\[available online Free \]](#)

[illegible]

## HISTORY OF VERSIONS of the NEW TESTAMENT

**Part B – not Recommended**

[illegible]

Modern Versions of the New Testament, most of which were produced after 1910, are based upon a newly invented text, by modern professors, many of whom did not claim to believe in the New Testament, the Death and Physical

Resurrection of Jesus Christ, or the necessity of Personal Repentance for Salvation.

The Translations have been accomplished all around the world in many languages, starting with changeover from the older accurate Greek Text, to the modern invented one, starting between 1904 and 1910 depending on which edition, which translation team, and which publisher.

We cannot recommend: the New Testament or Bible of Louis Segond. This man was probably well intentioned, but his translation are actually based on the 8<sup>th</sup> Critical edition of Tischendorf, who opposed the Reformation, the Historicity of the Books of the Bible, and the Greek Text used by Christians for thousands of years.

For additional information on versions, type on the Internet Search: “verses missing in the NIV” and you will find more material.

We cannot recommend the english-language NKJV, even though it claims to depend on the Textus Receptus. That is not exactly accurate. The NKJV makes this claim based on the eclectic [mixed and confused] greek text collated officially by Herman von Soden. The problem is that von Soden did not accomplish this by himself and used 40 assistants, without recording who chose which text or the names of those students. Herman Hoskier [Scholar, University of Michigan] was accurate in demonstrating the links between Sinaiticus, Vaticanus, and the Greek Text of Von Soden. Thus what is explained as being “based on” the Textus Receptus actually was a departure from that very text.

The Old Testaments of almost all modern language Bibles, in almost all languages is a CHANGED text. It does NOT conform to the historic Old Testament, and is based instead on the recent work of the German Kittel, who can be easily considered an Apostate by historic Lutheran standards. (more in a momentf).

The Old Testament of the NKJV is based on the New Hebrew Translation of Kittel. [die Biblia Hebraica von Rudolf Kittel ] Kittel remains problematic for his own approach to translation.

Kittel, the translator of the Old Testament [for almost all modern editions of the Bible]:

1. Did not believe that the Pentateuch he translated was accurate.
2. Did not believe that the Pentateuch he translated was the same as the original Pentateuch.
3. Did not believe in the inspiration of the Old Testament or the New Testament.
4. Did not believe in what Martin Luther would believe would constitute Salvation (salvation by Faith alone, in Christ Jesus alone).
5. Considered the Old Testament to be a mixture compiled by tribes who were themselves confused about their own religion.

Most people today who are Christians would consider Kittel to be a Heretical Apostate since he denies the inspiration of the Bible and the accuracy of the words of Jesus in the New Testament. Kittel today would be refused to be allowed to be a Pastor or a translator. His translation work misleads

and misguides people into error, whenever they read his work.

The Evidence against Kittel is not small. It is simply the work of Kittel himself, and what he wrote. Much of the evidence can be found in:

*A history of the Hebrews (1895) by R Kittel – 2 Vol*

Essentially, Kittel proceeds from a number of directions to undermine the Old Testament and the history of the Hebrews, by pretending to take a scholarly approach. Kittel did not seem to like the Hebrews much, but he did seem to like ancient pagan and mystery religions. (see the Two Babylons by Hislop, or History of the Temple by Edersheim, and then compare).

His son Gerhard Kittel, a “scholar” who worked for the German Bible Society in Germany in World War II, with full aproval of the State, ALSO was not a Christian and would ALSO be considered an apostate. Gerhard Kittel served as advisor to the leader of Germany in World War II. After the war, Gerhard Kittel was tried for War Crimes.

On the basis of the Documentation, those who believe in the Bible and in Historic Christianity are compelled to find ALTERNATIVE texts to the Old Testament translated by Kittel or the New Testaments that depart from the historic Ancient Koine Greek.

Both Kittel Sr and Kittel Jr appear to have been false Christians, and may continue to mislead many. People who cannot understand how this can happen may want to read a few books including :

Seduction of Christianity by Dave Hunt.

The Agony of Deceit by Horton  
Hidden Dangers of the Rainbow by C. Cumbey  
The Battle for the Bible by Harold Lindsell (Editor of  
Christianity Today)

Those who want more information about Kittel should consult:

- 1) Problems with Kittel – Short paper sometimes available online or at [www.archive.org](http://www.archive.org)
- 2) The Theological Faculty of the University of Jena during the Third .... in PDF [can be found online sometimes] by S. Heschel, Professor, Dartmouth College
- 3) Theologians under .... : Gerhard Kittel, Paul Althaus, and Emanuel Hirsch / Robert P. Ericksen.  
Publish info New Haven : **Yale University** Press, 1985.  
(New Haven, 1987)
- 4) Leonore Siegele - Wenschkewitz, Neutestamentliche Wissenschaft vor der Judenfrage: Gerhard Kittels theologische Arbeit im Wandel deutscher Geschichte (München: Kaiser, 1980).
- 5) Rethinking the German Church Struggle  
by John S. Conway [online]  
<http://motlc.wiesenthal.com/resources/books/annual4/chap18.html>
- 6) Betrayal: German Churches and the Holocaust  
by Robert P. Ericksen (Editor), Susannah Heschel (Editor)

## Questions about (PDF) Ebooks:

- **I notice that you have lists of Ebooks here.**
  - **I understand that you may want others to know about the books, but why here ?**
  - There are several reasons why this was done.
- 1) so that people who know nothing about Christianity have a place to start. There are now thousands of books about Christianity available. Knowing where to begin can be difficult. These books simply represent ideas and a potential starting place.
  - 2) so that people can learn what other Christians were like, who lived **before**. We live in a world that still concentrates on the tasks of the moment, but pays little attention to the past. Today, many people do not know HOW other Christians lived their daily lives, in centuries past. Some of these books are from the past. They offer the struggles and the methods of responding through their Christian faith, in their own daily lives, some from hundreds of years ago. In addition, many of those books are documented and have good sources. This seems to be a good way for Christians from the past to encourage those in the present.
  - 3) Histories of certain Christians DO belong to those who are those who are native to those churches, those geographic areas, or who speak those languages.

But although that is true, many churches today have communities or denominations that have transcended **and surpassed the local geographic areas from where they initially or originally arose**. It is good for believers who are from OTHER geographic areas, to learn more about foreign languages and foreign cultures. Anything that can help to accomplish this, is movement

in the right direction.

- 4) It is normal for people to believe that if their church or their denomination is in one geographic location, that The history of that place is best expressed by those who are LOCAL historians. Unfortunately, today, this is often NOT accurate.

The reason is that many places have suffered from wars and from local disasters. This is especially true in Africa and the Near and Middle East. The Local historic records and documents were destroyed. Those documents that have survived, has survived OUTSIDE of those Areas of conflict. Much of their earlier history of the Eastern portion of the Roman Empire, is mostly known because of the record keepers of the West, and because of the travelers from the areas of Western Christianity. In many ways, Western Christianity is often still the record keeper of those from the East.

There is a great deal of historical records in the West, about the Near East. Those who live there today in the near East and Middle East know almost nothing about. We suggest some sources that may be of assistance.

**- So you want to bring people closer, and that is a good answer, but why include records or books from England or from French speaking authors ?**

1) Much of the material dealing with Eastern Orthodoxy OR dealing with the matters of Syria, The Byzantine Empire, Africa or Asia, were written about, in French. Please remember that until very recently, FRENCH was the language of the educated classes around the world, AND that it *was the MAIN language for diplomats, consuls and ambassadors and envoys*. As a result, there is value in helping those who

have an interest in French ALSO know where to start, concerning matters of Faith and History.

Some of the material listed in [French simply gives people a starting point for learning about Christianity in Europe, from a non-English point of view.](#) Other books are listed so that people can read some of those sources firsthand, for themselves and come to their own conclusions.

English Christians should be happy that they have a great spiritual heritage and examples, and rejoice also that the French can say the same. The examples of the strong and good Christians that have come before belong to everyone to all Christians, to all those who aspire to have good examples.

About the materials that deal with England, most of the world STILL does not realize that the records in England are usually MUCH older than the ecclesiastical records of OTHER areas of the world. England was divided up into geographic areas and Churches had great influence in the nation. That had not changed in England until the last few decades. Some of the records about Christianity in England

Go back for more than one thousand years, in an UNBROKEN line. One can follow the changes to the diocese through the different languages, through the different or changing legal documents and through the Rights confirmed to the churches.

Other areas of the world are claimed to be very ANCIENT in dealing with Christianity, but there is very little of actual documentation, of actual agreements, of actual legal descriptions, of actual records of local ceremonies, of actual local church councils, of the relationship between the secular State law, and the guidelines or rules of the Church. England was never invaded by those who posed a direct threat to its church institutions. The records were kept, so the records and documentation are in fact a much stronger Basis for the documenting of Christianity in earlier times.

Most Christians from the East do not know about this, and it would be good for them to learn more. In addition, there are also records in the Nations and Provinces of Europe, that have been kept where Roman Catholic Records demonstrate the authenticity of earlier Christian groups that pre-date the authority of the Bishop of Rome, even in the Western half of the Roman Empire. Some of those sources are listed herein also.

Finally, in the matter of suggesting books about Christianity and Other languages, please remember that each group likes to learn about its own past, and its own progress.

The French should be humbly proud of those Christians who were in France and who were brave and wise and demonstrated courage and a strong faithfulness to God. The Germans should learn and know the same thing about their history, as should the Spaniards and the Germans, and each and every other Nation and People-group. No matter who we are or where we are from, we can find something positive and good to encourage us and be glad that there were some who came before us, to show us a better way to live, by their faith and their Godly examples.

**In closing it would be good perhaps to state what is obvious:**

This ebook is likely to travel far and wide. Feel free to post online and use and print.

In many parts of the world, Christianity is deliberately falsely represented. It is represented as IF faith in God would make

someone “anti-intellectual” or somehow afraid of ideas or thinking. Nothing could be further from the truth.

Many people today do not know that the history of science today is edited to leave out the deep Christianity that most of the top scientists have held until very recent times.

Since God created the World and the scientific laws that govern it, it makes sense that God is the designer. No one is more scientific than God.

Many of the great scientists in the World are still Active Christians, with a consciously DEEP faith in God. Christians are not afraid of thinking for themselves. There are many secularists today who attempt to suggest that Christianity is for those who are feeble. The truth is that many of those are too feeble and too intellectually unprepared to answer the questions that Christianity asks of each man and each woman.

Those who do not have faith in Jesus Christ and who are secular simply often worship themselves, under the disguise of the theory of Evolution. But the chaos of the world today leaves most who are secular WITHOUT a guide or a method to explain either purpose in life, or the events that are taking place across the planet. Christianity with its record of 2000 years – (and please do not confuse the Vatican with Christianity, they are often not the same) – has a record of helping people navigate in difficult times.

Christianity teaches leaders to be humble and accountable, it helps merchants to trade honestly, and fathers to love their children and their wife. Christianity finds no value in doing harm to others for the purpose of self-interest. Usually doing harm to others is a method of expressing that one's faith in God is **insufficient**, therefore [the logic goes, that] harm must be done to others.

Behaving in that wrong manner is simply a Lack of faith in God, and therefore those who harm others from Other faiths and other religions are usually demonstrating a Lack of Faith in the God that *THEY* worship.

If God is all powerful, and if God can change the minds of others, and if God can reveal himself, then WHY harm anyone else who does not agree ? During THIS lifetime, it seems that each of us has the right to be wrong ,and the right to make up his own mind. Is it not up to God to deal with others in the afterlife ?

We provide answers, and help for those who seek truth (yes actual truth can be actually found and discovered, which is a shocking statement to many people who thought this was not genuinely possible).

God is a loving God. He offers Eternal Life to those who repent and believe in his message in the New Testament. But God also allows each individual to decide for themselves. This does not allow any of us to change or decide the rules. God is still God. We all are under his rules every time we are breathing, with each pulse that continues to beat in our heart.

God does not convince people against their Will. That annoys some people also, because they would like God to make decisions for them. But if people want to be Free, let them demonstrate this by exercising their own Freedom of choosing whether to follow God or not. (being able to chose to accept or reject God is not the same as being able to chose the consequences. Only the choice of which direction to Go is up to us. The consequences are whatever God has Actually declared them to be. Agreeing with Him or not will not change this.

Christianity is a source of internal strength and provides answers that almost no other religious system even claims to provide or attempts to provide.

Something usually happens to those who are intellectually honest and investigate Christianity. Many times, they find that Christianity is the most authentic, accurate and historic account of the history of the world.

It is the *genuine* answers and the genuine internal peace and help that Christians can find through their God which bothers those who are afraid to search for God. We only hope that each person will embrace their spiritual journey  
And take the challenge upon themselves to ask the question about how to find Truth and accurate answers.

The answers CAN be found. Some of these books are simply provided to help people find a few of the pieces that will serve as a means to encourage them in thinking and in having their inner questions answered.

We continue to find more answers every day. We have not arrived and we certainly are not perfect. But if we have helped others to proceed a bit farther on their own journeys, certainly the effort will not have been in vain.

Psalm 50:15

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm 90

91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and show him my salvation.

### Psalm 23

23:1 A Psalm of David. The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

# With My Whole Heart - With all my heart

## "with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart**.

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?  
Pray :

*Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.*

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD **with my whole heart**; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD **with my whole heart**, in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him **with my whole heart**.

(Psa 119:10 KJV) **With my whole heart** have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe **with my whole heart**.

(Psa 119:58 KJV) I entreated thy favour **with my whole heart**: be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts **with my whole heart**.

(Psa 119:145 KJV) KOPH. I cried **with my whole heart**; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee **with my whole heart**: before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto **me with her whole heart**, but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me **with their whole heart**.

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly **with my whole heart** and with my whole soul.

**I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:**

II Timothy 2: 15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

## **Christian Conversions - According to the Bible - Can NEVER be forced.**

**Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL.**

**Don't Let anyone tell you that Christians support Forced Conversions.**

**That is False. True Christianity is NEVER forced.**

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## **Core Universal Rights**

**The right to believe, to worship and witness**

**The right to change one's belief or religion**

**The right to join together and express one's  
belief**

## **PROPHECY, THE END of DAYS, and the WORLD in the Next Few Years.**

### **What you may need to know**

There is much talk these days in the Islamic world about the Time of Jacob, also known as the End Times or the End of Days<sup>i</sup>.

The records of Christianity and the records of Islam both seem to speak about the End Times. But the records of the Old and New Testaments have a record in the area of prophecy of events that are predicted to occur hundreds of years before they happen, and that record is 100% accurate.

According to Christianity, in order for a prophet or a writer or an author to truly be a prophet of God, that individual must be 100% correct 100% of the time.

This standard is applied to the Old and New Testaments (the Bible), and the verdict is that the Bible is 100% accurate, 100% of the time. History and Archeology confirms this, for those with the patience And courage to seek truth and accuracy.

What has been done sometimes in the name of Christianity, is not always good. But true Christians and Christian examples remain strong, solid and encouraging. True Christians have nothing to regret

nor be ashamed of. Offereing help to others is not wrong.

There are many perspectives on the return of Jesus Christ. The New Testaments seems to predict the return of Two Messiahs BOTH of whom both claim to be Jesus Christ.

The first Messiah who returns to help those who believe in Him actually does not come to Earth. His feet do NOT touch Jerusalem at that point in time. That first Messiah calls his followers (Christ-followers) to Him, and they are caught up or meet Jesus Christ in the air, where their time with God starts at that moment.

The second Messiah is the one who announces that "He" is the one who has returned to Earth to establish His Kingdom. He establishes a Temple in the location of the Dome of the Rock [Temple Mount] in Jerusalem, also re-institutes the jewish sacrifices of the Old Testament, and proclaims that He is going to rule on Earth. Only this Messiah who will call himself "Christ" will be a false Messiah, in other words the False Christ, the Wrong Christ.

During this time, Christians believe that they are to continue to be kind to their friends and neighbors, whether those neighbors and friends are Christians or Moslems or Hindus or anything else. This remains true in the End Times.

In the End Times according to Christianity, Christians are mostly the observers of the greatness of God, explaining to those who want to know, what is taking place in the world and why these things are happening.

In every generation of humans, there are many who claim that they WANT to live in a world without God. For that reason, **God is going to give them what they want.** Those people will have **1)** a world without God, but where **2)** a false Messiah arrives claiming to be Christ, and only an understanding of accurate Christianity will be able to help and show those people how to have Eternal Life.

The false Messiah comes onto the world stage and exercises power and dominion [over the entire world], ruling from the geographic location of the Ancient Roman Empire.

The false Messiah (obviously) denies that he is false, and institutes a system of global economic domination of a global economic system of money.

That money is a “symbolic” currency. As Christians today understand this, the currency of the False messiah is not based on Gold or Silver.

The currency that the False messiah establishes is “cashless”. It does not require paper currency. In fact, the new currency will be global, and it is expected to be cashless, without actual currency.

But it will be based on banking principles in the West, and this False Messiah will cause those who are Jewish to believe that their Messiah has returned. Like much of the rest of the world, many will be deceived by the False Messiah who will accomplish many miracles and will institute his system of global economic domination.

The False Messiah will cause that the entire world and governmental structure will cause the implementation of his false economic system of currency.

That economic system is a system of global dominance and global slavery. The global bankers will endorse this plan, believing that they will reap even greater profits than they currently do based on their system of unjust usury.

This global currency will depend on computers to work, and computers will be used to keep records of all economic transactions all over the world. This will be a closed economic system, one that can only be used by those who have accepted the false currency of the False Messiah.

The False Messiah will cause each person to be obligated to accept to use the new currency, and each individual will be required to give homage, or attention, or reverence or adoration or some kind of worship, or allegiance or loyalty to the false messiah, in order to be able to use the new cashless currency.

The new cashless currency will have one feature that those "who have wisdom" will recognize: the new

cashless system in order to be used will require each human to have a particular mark or “identifier” or system of individual identification for each and every single separate person on the planet.

That may seem impossible. But even now, there are millions and billions of computer records that are kept on the populations of all nations that are already using modern banking. Therefore it is not difficult to understand that keeping track of 7 billion humans around the world is not anything that is difficult, even at this moment.

This system may seem impossible to establish especially for those not familiar with the details of power inside the European Union or the West. But then if all of this is only fiction, then it should not harm anyone to read this, and then prove many years from now that all of these concerns were false.

The new cashless system will incorporate a number within itself, as part of its numbering system. That number has been identified and predicted for two thousand years: it is the number “six hundred and sixty six” or 666.

That may seem impossible, but actually this number is already used as a primary tracking number within the computer inventory systems of the world, long before you have read these few pages.

The number is already incorporated in almost all goods and products that are sold around the world: the

number is within something called the Bar Code that can be found on all products for sale around the world.

Please remember that in order for all of this to be significant, it must be part of an economic system that requires each human to receive or accept their own numbering on their right hand or their forehead. The mark could be visible, but it is likely to be invisible to the eyes, but visible to machines, scanners and computers.

This bar code has a formal name: it is called the UPC or Universal Product Code.

An individual UPC number is assigned to each physical product that is sold on this planet. The UPC or Universal Product Code already does incorporate that number 666 in all products.

The lines [vertical lines] and the spacing between them, and the lines themselves, their own symmetry determine the numbers and how those lines [the UPC bar code] are read or scanned by the computers used today.

The UPC has 666 built within it, and it is simply the two long lines on the **left** of the bar code, the two long lines on the **right** of the bar code, and the two long lines in the **middle** of the bar code. The two long lines on the left are read by computers and scanners as the number "six" [ 6 ], and so are the two long lines in the middle and the right side. Together, they form a part of the bar code that in fact is 6 - 6 - 6 or six hundred and sixty six.

Well it will not take long for some to dispute this. Even some theologians have taken to dispute the disclosure of the number 666, suggesting instead that the correct number to watch for prophetically is not 666 but 616.

That is simply foolishness and a distraction. When this economic system is implemented, one of the signs that will accompany this will be the leaders of all faiths and all religions who will falsely state that there is no problem and no risk in accepting the mark of the slave, the mark of those who accept to worship the False Messiah.

These events were discussed a long time ago in the Old Testament book of Daniel, and in the Final and last book of the New Testament which is also called the Revelation of the Apostle Saint John, or simply "Revelation".

The Apostle John was the last living apostle of Jesus Christ. He lived until around the year 95 A.D. and he is the one who taught the early church and the early Christians which books of the Bible were written by his fellow Apostles (and remember he wrote five books of the New Testament himself, the gospel of John, the small Epistles of 1 John, 2 John and 3 John, and the book of Revelation), and could be used and trusted.

The early Christians knew which books were to be included in the Bible and which books were not.

A modern book has explained much of this. It was simply called "*Jesus is coming*" and was written by W.E.B Blackstone.

It is easy to dismiss Christians as zionists. (Not all Christians are zionists in anycase). [ and obviously, being pro-jewish is NOT the same thing as being in favor of the official government of israel. And one can be a Christian and desire good for **both** Jews and Arabs]. But Christian Zionists are not perceived friends of the jews when they are warning the Jews, even about their Jewish state, that the Messiah who comes to tell them that he is their Messiah, will be the False Messiah.

The Ancient Book of Daniel is in the Old Testament. It must be read alongside the New Testament book of Revelation, in order to give understanding to those who want to understand prophecy and the events predicted in the End Times or the End of this Age.

Christians understand that God is the one who is God, and He brings about the End Times because the planet does not belong to itself. The planet does not belong to Humans, or to the false [demonic] beings who pretend to come from other planets.

The planet belongs to God and He is the one who causes everyone rich and poor, to understand through the events in the End of Days, that God is serious about being God, and humans do not have much time to get their own life in order, and to give an account to God who is going to return and require that account of each Human, on a personal and individual basis.

That task is so impossible to understand that all that humans can do is understand and come to God, with the understanding that God may or may not require their sacrifice, but He does require those who seek Him to read and understand and follow the words and doctrines of Jesus Christ as explained in the New Testament. [The Gospel of John is a good place to start].

All those who have come before can do, is leave a few things around, for those who will be left to try to understand these events in a very short period of time.

The literal understanding of the Times of the End is that they will last seven years, and that much of humanity will perish during that time through a variety of catastrophes and disasters, all of which God refuses to stop for a planet that has been saying that they do not need Him anymore.

If they do not need Him, then they should not complain when these events occur. If they Do need God, then they should be honest enough to admit this, try to find God, pray to find God and that they will not be deceived and that God would help them to find Him.

The economic system that requires a mark may have a different formulation for the number 666. It may stay the same as it is now, or it may change. But at this current time, no one is [yet] required to have this mark personally on their mark or forehead, though if the dollar dies or is replaced by a new currency, the new currency may be the one that is either an interim

currency, or the new currency of the mark, to be used only by those who accepted to be marked [electronically branded], so they can then use their mark along with the mark of the new economic system.

A “beast” is a monster, but one that at the same time is usually both 1) ferocious and \ 2) evil in addition to being overpowering and strong.

The new economic system will be ferocious and overpowering. It will be directed by the False Messiah and the Beast. (There are 3 Evil guys described in the book of Revelation). The economic system using the mark, becomes the “mark of the beast”, because of two factors:

- 1) the one who runs and directs the system is a beast who is ruled by Evil and by Satan
- 2) the economic system of the mark of the beast takes on those characteristics of the beast also.

[the system for those who refuse to go along will not be kind nor tolerant, but more likely a combination of the worst of the roman empire, the worst of stalinist soviet communist USSR, and the worst of the the time under Hitler.]

It will be impossible to buy anything without the mark of the beast. Most likely, it may start out as optional and quickly become mandatory. As soon as the economic mark will be made mandatory, it will become a crime of life or death to try to conduct economic transactions without the official government

permission, from the millions and millions of people who have foolishly already decided to consent to accept the mark. It will also be a capital crime to help or assist anyone who would refuse to accept the mark. Therefore the system of the beast will prevent neutrality: it will prevent people from having the choice of being able to "not make a choice". For that reason, all humans will chose, and then God will classify each person according to the choice that they have made, that choice having Eternal consequences.

You can be assured that there will be billion dollar contracts by public relations firms to convince you that accepting your individual mark on your right hand or forehead will help you, will save civilization, will help mother earth, will help us all work collectively, will allow to work, and oh yes, would allow you, incidentally to be able to buy food to eat.

The book of Revelation says those who accept the mark undergo a "deception", the implication being that those who accept the mark are spiritually deceived into acceptance of the upside-down universe: where evil is viewed as good, and good is viewed as evil. At that point, the new Messiah would be perceived as real and genuine by those who have accepted the mark, until later on when they will realize that they have been deceived, but at that point it will be impossible for them to change their mind or their commitment to the false Messiah, and this would have Eternal Consequences for them. The time to decide therefore is before that time. Now would probably be a good time, in case these things matter to you, who are reading this.

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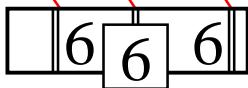
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**IS the UPC  
UNIVERSAL  
PRODUCT  
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the Precursor  
System  
to Individual  
Human Branding  
?**

Did you just laugh ?

*Those silly bar codes...*

That was pretty funny ...

***But seriously...*** What does your laughter tell you about yourself ?

Does it tell you that the idea of tracking you is so strange, that you have really never thought about it before ?

Do you think that other people may have thought about it, even though **you** might not ?

England has more than 2 Million cameras right now.

Do they track everything because all things are a strong danger ?  
Or...do the cameras track people...***just in case*** ?

So what do you think would happen if someone could track you 1) 100% of the time 2) with 100% certainty 3) with 100% accuracy 4 ) with 100% of all that you do ?

If Tracking with a mark on your right-hand or forehead becomes mandatory by law, and it will be a crime to not have that mark, and it will also be impossible to buy or sell without it, do you know how you would respond ?

What would you do if your eternal destiny largely depended on your answer to this question ?

If you are still here ***when*** these questions are valid, you should know your eternal destiny (after death...for eternity) **does** depend on your answer.

# The Book of Revelation, The Characteristics of the First Beast How All humans will be the ones Deceived and actually ALL Humans [with one exception] Worship the Beast

Revelation 13:1

The Power of the Beast comes from Satan

Satan

2 And **the beast** which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and **the dragon gave him** his power, and his seat, and great authority.

Revelation 13:

Oops: Satan-worship is not a good idea

4 And **they worshipped the dragon** which gave power unto the beast: and they **worshipped the beast**, saying, Who is like unto the beast? who is able to make war with him?

Revelation 13:

The Beast

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.  
7 And it was given unto him to make war with the saints, and to overcome them: **and power was given him over all kindreds, and tongues, and nations.**

5 minutes of information to change  
your Eternal destination ?

Revelation 13:

The Beast

8 And **all** that dwell upon the earth **shall worship him**, whose names are **not** written in the **book of life** of the Lamb slain from the foundation of the world.

Every single human worships the beast, *unless* their individual name is written in God's **book of life**

Revelation 13:

*It takes a special understanding to understand what is being said.*

9 If any man have an ear, let him hear.

Note: The First Beast is the Anti-Christ

The Characteristics of the Second Beast and 666

Revelation 13:

13:11 And I beheld **another beast** coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The False Prophet

Revelation 13:

12 And **he** exerciseth all the power of the **first beast** before him, and causeth the earth and them which dwell therein **to worship the first beast**, whose deadly wound was healed.

False Prophet

The AntiChrist

Revelation 13:

13 And **he** doeth great wonders, so that **he** maketh fire come down from heaven on the earth in the sight of men,

Revelation 13:14 And deceiveth them that dwell on the earth by the means of those miracles which **he** had power to do in the sight of **the beast**; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

False Prophet

Revelation 13:15 And **he** had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Image of the beast may be a Robot or computer image, or a hologram, But it is an entity through which the Beast [Anti-Christ] extends power over mankind

Revelation 13:16 And **he causeth all**, both small and great, rich and poor, free and bond, **to receive a mark in their right hand, or in their foreheads:**

17 And **that no man might buy or sell**, save [except] he that had the mark, or the name of the beast, or the number of his name.

"Man" = Mankind, men AND women

Revelation 13:18 Here is wisdom. Let **him that hath understanding** count the number **of the beast**: for it is **the number of a man**; and his number is **Six hundred threescore and six.** [6-6-6]

(Phil 4:3 KJV) [Saint Paul Knew of the Book of Life:] And I entreat **[ask]** thee also, true yokefellow, **[fellow-worker]** help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names **are in the book of life.**

(Rev 3:5 KJV) He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the **book of life**, but I will confess his name before my Father, and before his angels.

Anti-Christ

(Rev 13:8 KJV) And **all** that dwell upon the earth shall worship him, whose names are **not written in** the **book of life** of the Lamb slain from the foundation of the world.

(Rev 17:8 KJV) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, **whose names were not written in the book of life** from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(Rev 20:12 KJV) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the **book of life**: and the dead were judged out of those things which were written in the books, according to their works.

Note: this is NOT salvation by good works. Remember Matthew 25:32

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: This is simply where the books are opened to divide those who have truly and sincerely accepted the teachings of Jesus Christ from those who have not. As Jesus said John 8:24: "**for if ye believe not that I am he, ye shall die in your sins**". See the rest of the pages herein for information on how to be saved and have Eternal Life.

(Rev 20:15 KJV) And whosoever was **not found written** in the **book of life** was cast into the lake of fire.

(Rev 21:27 KJV) And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's **book of life.**

(Rev 22:19 KJV) And if any man **shall take away from the words** of the book of this prophecy, God shall take away his part out of the **book of life**, and out of the holy city, and from the things which are written in this book.

This warning in Rev 22:19 refers to Institutions or Translators who change the words of the Bible

Note: The Lamb slain from the foundation of the world is Jesus Christ. Jesus Christ was the pre-existent Creator of the Universe (John 1)

666 = Recapitulated apostasy the true rationale of the concealed name of the Roman empire by George Stanley Faber - 1833 - London -. Free PDF available online

God claims that He knows each of our hearts. God also claims to know everything about us, all of our accomplishments and all of our sins also. But God sends Jesus Christ to save us through His words in the New Testament. Those who ignore them take a heavy risk to themselves, especially where this risk is one of Eternity.

As the saying goes, Eternity is a long time to be wrong. For that reason, it is important to understand who Jesus Christ truly is and who He actually claimed to be.

Here is where all of this connects back to the End of Days: Those who accept to take and participate in the economic system that incorporates the use of the number "six hundred and sixty six" on their right-hand or their forehead forfeit [give up] their opportunity for Eternal Life and Heaven, and Eternity with God.

According to the Bible, Satan is not some clever guy meant to give people just "a little bit of harmless fun". Satan is not your buddy. Satan is not your friend, simply out to help you have a "good time".

Satan is a real being, who is one of the most powerful and intelligent beings ever created.

He used to be an Angel, but turned against God. Satan is the one who will be in charge of the planet during the time of the false Messiah.

This is standard historic Christian doctrine, and this is the doctrines that have been proclaimed since the Early Christians. These are NOT innovations, these are not anything new. [sources - Free - provided at the of this for those who want to know more in PDF Download]

You may ask: Well, what does this have to do with the End of Days and the Economic System ?

God wants people to worship him Freely, but if they want to oppose God, God will allow them to make that choice. But making a choice, is not the same thing as being able to chose the consequences of that choice.

There is no one in Christianity who will convince anyone against their Will to worship God. God tells each person they are responsible. From that point on, the burden is on them, they can respond to God or not, and their own response determines their own fate and consequences, especially for Eternity.

The nature of a God is that He makes the rules and is not required to explain anything to anyone. However because God loves each person and wants them to chose Him (and not chose to follow Satan), God wrote roughly 1500 pages of material in the Old and New Testament (the Bible) to help people make their own choice.

The specific characteristic of accepting to use the Economic [most likely cashless] system is that those humans who use it must agree to accept the False messiah as their own savior.

The Bible refers to this as worship. Let us not loose track of definitions: It does not matter whether the person will admit this or not. Worship consists of doing the actions that a deity, such as God, would understand worship to be.

God says that those who accept to take the economic mark in their right-hand or their forehead will forfeit their Life with Him, and will never be able to be saved.

From that point on, those who have accepted to use the economic system by the mark on their right hand or forehead have declared themselves - by their action - to be the enemy of God.

But God is the one who deals with those who are His enemies. The presumption is also that those who have agreed to accept the new economic cashless system which uses the mark have undergone an internal change. By their action, they have agreed to be under the dominion of evil (just like those who accepted Sauron in the Lord of the Rings) and this new allegiance to the False Messiah, His economic system of the mark, and the acceptance of the ruler of the False Messiah who will accomplish many false miracles (through the power of the fallen angel Satan) has consequences: it will change the person who takes this mark, even while they will deny that inner transformation to the willing acceptance of evil has taken place.

In anycase, it will not be enough to reject the Mark. People who decide to reject the mark, and there will be

millions, are hardly okay or alright. They will have very little time to actually decide and accept to believe the words of Jesus Christ in the New Testament, if they can find New Testaments that are accurate.

The New Testament that is accurate is that which has been used by the Historic Christian Church for thousands of years. If it was good enough for the Earlier Christians, it remains good enough today.

This would be the New Testaments that are based on the received text of the Koine Greek New Testament. This would include the Scrivener Version of 1860 [FHA Scrivener] [do not use versions of his, published after his death], and the standard Koine Greek version of the New Testament published by Cura. P. Wilson, such as the version of 1833.

These two Ancient Koine Greek Testaments are based on the {western calendar} 1550-51 greek text of Robert Estienne, sometimes called Stephens or Stephanus.

The False Messiah in the New Testament has another name. He is not the true Christ, therefore by falsely claiming to be the true one, he reveals himself to be the AntiChrist. But remember at that point in time where He rules, he will not be officially claiming to be evil. On the contrary, he will claim to be the true Messiah of love, miracles and peace.

These facts then are what missionaries may share. Missionaries do not work for any government of the West, as this is prohibited and illegal in the West.

[Missionaries in Islam often ARE funded by their own islamic republic].

Christian Missionaries have only one goal which is to inform and acquaint you with facts that you may find interesting and that may save your Eternal life for you and your family.

Listening to any missionary will not make you a Christian. Missionaries are ordinary people. They have decided that they will try to help others by presenting truth and kindness to others. Those who hear what they have to say are free to accept or reject what they say. That is all.

Missionaries are usually very educated and devote much time (often many years) to learning about other people and about other cultures. They do not try to do this in order to gain their Eternal Life. By definition, Christians *already have* accepted and received Eternal Life.

Christians do not need to worry about Salvation by doing good works. *For the true Christian, there is no relationship between good works and obtaining salvation.* Salvation for each individual on the planet is Free, Christians are those who have understood and accepted to believe this. They already possess this from the instant that they become Christians and accept the words of Jesus in the New Testament.

Missionaries do NOT earn their way to heaven by saving or converting other people.

Missionaries agree to share the good news of Christianity, because of the individual and personal good that this same message has accomplished for them, on the inside of who they are. Missionaries risk a lot to communicate the Love of God to others. Most people cannot even understand this. Many people today have lives that are without hope and without purpose. Millions are aimless and without goals on the larger scale. But Christians will risk much to share the gospel with others, because that is what God commands them to do and wants them to do.

In England the challenge is not that people are ignorant of how to be saved and have Eternal life. Many are, but the challenge is for those who have already heard this to understand that this is really true, genuinely accurate. It is easy to hide doubts behind the walls of the propaganda that is falsely called “science” these days.

People think they must not admit to being religious, since this might not be “sophisticated”. But God is the most sophisticated one of all. As the saying goes: **He is no fool to give up that which cannot keep, in order to gain that which he cannot loose** [referring to Eternal Life offered by God through Christ].

As they will admit, Missionaries are sinners also. If you do not believe this, ask them. Then ask them what they have done about their own sins, and listen to their answers. Missionaries do not claim to be better than others. They only claim that the mercy of God that has

been given to them, can be given to everyone else also.

Missionaries could be anywhere else in the world. They may not have to come to your area of the planet. But if God sends them there, maybe you should thank God that he cares enough to send those who risk hardship and difficulty for being brave enough to try to obey God and give you information that may save your Eternal life.

Most missionaries have given up a life of comfort and riches that they could have had in their own nations. They have made this choice to try to show the love of God to others. This example is worthy of kindness and respect.

Christians usually are there to help, or to establish schools or hospitals. Christians do not do these things in order to earn or merit their eternal life. They do these things as a result of being transformed and changed for the betterment [amelioration] of others, by God

Christians are not a witness to themselves, but to the God that they serve. Those who worship a mean and cruel God will become mean and cruel. Those who worship a God of love and help and mercy and kindness will demonstrate love, help, mercy and kindness to others. People become like the God they serve.

Some people say that if a person has harmed a Christian, that they cannot become a Christian. But

that is NOT true. Saint Paul, even before he became a Christian persecuted Christians. Then God showed Him how Paul was acting against God. Paul became a Christian.

Jesus Christ came to save everyone including murderers and prostitutes. No one is holy enough to be allowed into Heaven with any sins or imperfection in their life. God is too Holy to allow this. God can regenerate and change anyone if they are sincere when they repent, and if they are seeking God with all of their heart. Read it for yourself in the New Testament gospel of John.

There is no need to be afraid, or to allow fear to be in control. Christianity teaches a life of inner peace, not a life ruled by fear.

No one in true Christianity will ever convert you by force, since that would be disrespectful to God, and an infringement upon His dominion. There are many people in religions that are very rich because they try to censor and keep information from reaching those who would benefit most by it.

Many of those same people are rich, and do not want their positions to be affected. They would rule by fear and the threat of force and violence. Humans who try these methods bring great curses upon themselves. Questions that have been raised legitimately require answers. The events which have been predicted will occur. They cannot be stopped by humans (though they may be delayed by prayer).

There are some books listed along with this New Testament. We would urge you to consider them so that you may find the answers you are seeking:

### **Historic Mainstream Books that may be of use:**

Jesus is Coming by W.E.B. Blackstone  
available online for Free [PDF] at [www.archive.org](http://www.archive.org)

How to study the Bible by R.A. Torrey  
available online for Free [PDF]

The Canon of the Old and New Testaments by  
Archibald Alexander - available online for Free [PDF]

Pilgrim's Progress - An explanation of the life as a Christian, in narrative. Very good, Other language versions are known to exist in French, German, Dutch, Arabic, and Chinese. Available online for Free Pdf and maybe from Google Books.

an explanation of the number 666 = "Recapitulated apostasy the true rationale of the concealed" name of the Roman empire by George Stanley Faber - best for those Christians and/or for those who know English language well Available for Free online at Archive.org or with Google books

### **Versions of the Bible that are sound and accurate include:**

**Ethiopic New Testament – 1857**

Available for Free online [PDF] at [Archive.org](http://Archive.org) or with Google books

## **Italian Diodati Edition – Original**

Available for Free online at [Archive.org](https://archive.org) or with Google books

## **Spanish – 1602 Reina Valera Edition - Original**

Available for Free online at [Archive.org](https://archive.org) or with Google books

**The Arabic Bible - 1869 Cornelius Van Dyke [We recommend the original editions of 1867 and 1869 only]** - Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

**Sanskrit / Sanscrit Bible – Yes, Sanskrit is still used today in India. The Sanscrit edition that is accurate is the version by Wenger.** Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

## **Tamil – (Tamou) Edition of 1859 (India)**

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

## **Karen – The Karen New Testament (Sgau Karen)**

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

## **Burmese – Myanmar – Burma – New Testament available. Edition of 1850.**

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

## **Hindi – The New Testament in Hindi, also called Hindustani. Editions preferable before 1881.**

Available for Free online [PDF] at [Archive.org](https://archive.org) or with Google books

**Le Nouveau Testament – Ostervald – 1868-72**  
(be cautious as many Ostervald and David Martin versions in French have been altered). The french

version of Louis Segond is popular but is actually based on the text of Westcott and Hort.

Accurate Osterval version available for Free online at Archive.org or with Google books

Hungarian Bible – 1692 – Original

Available for Free online at Archive.org or with Google books

The Persian New Testament – 1837 version of Henry

Martyn - Available for Free online [PDF] at Archive.org or with Google books

All the Messianic Prophecies of the Bible by Lockyer.

The Hidden Dangers of the Rainbow by C. Cumbey.

The Case for Christ - Strobel

Eines Christen reise nach der seligen ewigkeit :  
welche in unterschiedlichen artigen sinnbildern, den  
gantzen zustand einer bussfertigen und  
gottsuchenden seele vorstellet in englischer sprache  
beschrieben durch Johann Bunjan, lehrer in Betford,  
um seiner fůrtrefflichkeit willen in die hochteutsche  
sprache ¼bersetzt

Le voyage du Chrétien vers l'éternité bienheureuse :  
ou l'on voit représentés, sous diverses images, les  
différents états, les progrès et l'heureuse fin d'une ame  
Chrétienne qui cherche dieu en Jésus-Christ

Auteur(s) : Bunyan, John (1628-1688). Auteur du texte

Le pèlerinage d'un nommé Chrétien - écrit sous l'allégorie d'un songe / [par John Bunyan] ; trad. de l'anglais avec une préf. [par Robert Estienne]

Available for Free online at [Archive.org](https://archive.org) or with Google books

Baxter, Richard Title Die ewige Ruhe der Heiligen.  
Dargestellt von Richard Baxter.

Pilgerreise zur seligen Ewigkeit. Von Johann Bunyan.  
Aus dem Englischen neu übersetzt

Der himlische Wandersmann : oder Eine  
Beschreibung vom Menschen der in Himmel kommt:  
Sammt dem Wege darin er wandelt, den Zeichen und  
der Spure da er durchgeheth, und einige Anweisungen  
wie man laufen soll das Kleinod zu ergreifen /  
Beschrieben in Englischer Sprache durch Johannes  
Bunyan.

Il pellegrinaggio del cristiano / tradotto dall' inglese di  
John Bunyan dal Stanislao Bianciardi  
Firenze : Tipografia e. Libr. Claudiana

Author Bunyan, John, 1628-1688  
Title Tian lu li cheng  
[China] : Mei yi mei zong hui, 1857

El viador, bajo del simil de un sueño por Juan Bunyan

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**"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."**

**-- Article 18 of the U.N. Universal Declaration of Human Rights --**

**Christian Conversions - According to the Bible -  
Can NEVER be forced.**

**Any Conversion to Christianity which would be "Forced" would NOT be recognized by God. It is in His True and KIND nature, that those who come to Him and choose to believe in Him, must come to Him OF THEIR OWN FREE WILL.**

**Don't Let anyone tell you that Christians support Forced Conversions.**

**That is False. True Christianity is NEVER forced.**

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## **Core Universal Rights**

**The right to believe, to worship and witness**

**The right to change one's belief or religion**

**The right to join together and express one's belief**

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<sup>i</sup>The subject of the End Times in the west is called Biblical Prophecy. For more information on this topic, feel free to consult the standard books on this including: The Late Great Planet Earth (Lindsey), and the Charts of Clarence Larkin may give someone a quick overview. Things to come by Dwight Pentecost is interesting though technical. Hidden Dangers of the Rainbow by Cumbey will offer a quick read to those who are able to obtain a rare copy. The Christian in Complete Armor by Gurnall [Free Online] will offer a source of spiritual strength to those who have the courage and wisdom to read it.

Some of Larkin's Material is available for Free online.



## Remedy and Help for Occult & Demonic Forces

We include this short section for those who would like to take immediate action, in order to help their life or the life of someone that they care about.

The following covers a topic called the topic of “disembodied spirits” or the topic of Spirits in the world around us.

Christianity teaches that there are 1) spiritual forces that are created by Him, and that work with God, and 2) that there are spiritual forces that rebelled against God, and try to use their influence to harm the good that God accomplishes.

Christianity does NOT recognize that there are neutral spiritual forces. Christianity does not recognize that there are spirits that roam the earth with no destination or purpose. Christianity teaches that spiritual forces may attempt to contact or respond those who seek them, and that those forces are evil and will do harm to humans.

The reason is that Humans can be deceived by spiritual forces that would claim to be good, but are not. The Christian solution is to simply have nothing to do with forces that are not part of the Kingdom of God and of Jesus Christ.

Those who disagree have the right to chose, but should not complain if they find out that the spiritual forces they contact truly are evil and deceive them. Most people do NOT find this out for many years, until their life is wasted and it is too late to do much for God. THAT is exactly the purpose of those forces, to cause humans to spend their life and their time chasing things which do not matter instead of investing in their own spiritual future, in the afterlife.

Some people think that life is to be lived on Earth, while others understand that life here is simply a down-payment. Life here is simply time to prepare for the next thousands of years, with God and others who serve Him.

Christianity does NOT recognize the category of spiritual entities (spirits) that are full of Mischief, or mischievous.

Christianity would conclude that those spirits, where they actually exist, are causing mischief as a trick to prompt humans to become involved with them, in the same manner as a human will pull a piece of string in front of a CAT in order to watch the cat react.

There are humans who have ALREADY found out that certain spiritual forces are Evil. These people have tried to get rid of them but do not know how. There is no solution that exists other than to genuinely become a Christian and then take the steps that the Bible instructs.

Incantations and rituals do not “force” any spiritual entity to do anything. No ritual by a priest was ever effective BECAUSE it was a ritual, or because it contained certain words. However, spirits DO respond to those who are truly Christians, and THEY can certainly tell those who are genuinely Christians (followers of the true Jesus Christ), and those who are faking this or are insincere. It is a BAD idea to attempt to fool or deceive a Demon. THAT does not work, AND humans who try this only end up with much ensnarement by those demonic forces.

There are solutions to these dilemmas. None of them will work for those who are not saved or for those who are NOT Christian. Try it if you want, but be prepared for the consequences.

Demonic Spirits play by the rules that GOD lays down and NOT by the rules that you may have been mis-led into believing by some slick occult publishing company.

Witches have precious little power in fact, and the few that do are under such oppression and such personal bondage that they have no freedom, but they will not speak this truth to others.

The price of their freedom (they have been told) is the ensnarement or seduction of others. The following prayers are provided in case they are of assistance. Those who use them must be true Christians, and recognized by God as such.

Having said that, spiritual warfare and spiritual conflict (since this IS that area: the conflict in spiritual realms between spiritual forces) is very much like running or any other long distance task: it is long term preparation that makes the difference.

A new Christian is NOT to be dealing with demonic forces, and would be well advised to seek advice from those who are serious, sober, and committed genuine Christians for many years, before dealing with these areas.

Many books have been written on this topic. Many of them are written by those who are occultists who are possessed and seeking to mislead others. We will recommend OTHER Christian books at the end of this section for those who wish to pursue these matters with the seriousness they deserve. Most of the books available in these areas for Christians are written in English or German.

Also, it may not be enough to pray these prayers once. It may take much time to have the impact desired. **In order to have personal victory in these areas over demonic spirits:**

**1) One must be a Genuine Christian**

- 2) One must seek to actively follow God
- 3) One must spend much TIME reading the Bible, and
- 4) One must spend much TIME praying and learning HOW to pray to God in the name of Jesus Christ, in accordance (agreement) with the information and principles explained in the New Testament.

prayer of renunciation of Demonic Forces

## **Prayer to renounce witchcraft and/or any spiritual practice contrary to God and His given instructions**

{ Whether you have decided to become a Christian 20 years ago or five minutes ago, you can still pray this prayer. If you are not a Christian believer, or if you are confused about what this means, no problem. Just go to the section on how to become a Christian, pray that prayer, and then come back and pray this one }

Lord God, I do not come always to talk with you when I should Lord, I find this prayer difficult and I pray that you would give me the grace, strength and courage that I need to pray it and mean it.

Lord, I come to you because I am a true Christian believer, I (your name here), being under the Blood of Jesus, claiming the Mind of Jesus, and the Spirit of Jesus, do hereby present my request to you boldly before your Throne of Grace (Ephesians 2:3/Hebrews 4:14-16/Philippians 2: 1-11). I ask that you would neutralize and prevent any force or evil presence from acting that might try to keep me from praying this prayer, in the name of Jesus and in the power of your blood. I pray that you would give me your spiritual strength and your spiritual protection. I thank you for what you did for me by dying on the cross for me.

I come before you in prayer today In the name of Jesus Christ because I want to renounce any and all practices that are contrary to you or to your teachings. I come before you today in the name of Jesus Christ.

I come before you today because I want to renounce any contact or seeking of any spirit or spiritual entity other than

the Christian Triune God or the Son of God, Jesus Christ. I want to renounce any and all of my behaviors and practice of allowing myself to contact the spiritual world or pray to/through spiritual entities or people, that are not Jesus Christ.

I recognize that the Bible states that we can only come to God through Jesus Christ, and through no other persons or spirits.

I come before you today because I want to renounce any and all of my spiritism, spirit-contact, witchcraft and occult practices, as well as any spiritual or other practice which is against you or contrary to you, and I ask for your favor and help to help me renounce these activities.

At this moment, I choose by my own will to renounce and reprove all works of darkness in my life and the lives of the generations of those whom I have joined. I include blood relatives as well as adoptive relatives and any mates, or any others whom I have joined such as lovers, seducers whether these were my (whichever applies to you - if you are not sure...include them all) wife/wives, husband/husbands, and children/grand-children/great-grandchildren. In the name of Jesus Christ, I hereby renounce any and every oath, commitment, covenant, decision, curse, fetish, decision, intention, word or thought, or gesture, and I hereby renounce any and every fleshly and immoral intimacies and unions that encouraged or brought about iniquity in my own life, or anyone meeting the above stated requirements for bringing works of darkness to my own life.

Lord God, in the name of Jesus Christ, I hereby choose to renounce all unfruitful works of darkness, and have no further fellowship with them from this time forth (Romans 13: 12/Ephesians 5: 11)

I do this through the Name of Jesus Christ, my Savior,

through His Blood that was shed for me,

through his precious Body given for me,

through his Mind that suffered beyond anything I could ever suffer,

I do this so that my whole being - body, mind, soul and spirit, may be completely set free from every sinful work of the past brought about by the sins of those before me.

I do this so that no Luciferian, Satanic, Spiritually wrong promise, or evil covenant, curse, action, word, or deed or attitude - from my actions or my past be laid against my account - in heaven or in or on the earth. By this action today, I hereby serve notice that the handwriting of ordinances written against me and my generations are blotted out in my life - effective as far back as needs be to the very first thought, word, deed or gesture. (Ephesians 2: 13-14).

I do this so that from this day forward, I may go about serving You God, in reverence of You and seeking your counsel in everything I do. I submit my life unto You as a living sacrifice - holy and acceptable in Your sight, which is my reasonable service. (Romans 12:1)

Dear Heavenly Father, and Judge of the Universe, as I present this petition before you today, I thank You that You have heard me this day, and granted my every expression in accordance with Your will. I know that You have done this solely because of what Your Son, the true and only Jesus Christ, accomplished for me, by dying and paying the price for my sins on the cross.

Thank You from the depth of all of my being, for hearing my prayers and granting my petition. Please remind me of your grace and love on a daily basis. Please help me to seek to

serve and follow you, and help me to continue to remember that you have forgiven me, and that I can take you at your word and trust what you have given to me in your Bible. I pray that you would help me to not do wrong, and to decide to do what is right, and to take active steps to follow you. I pray that you would fill me with joy, comfort and hope and bring true Christian friends in my life who will strengthen my walk with You and encourage me to grow in the right spiritual path with you. You know Lord that I have asked all of these things in the name of Jesus, and I thank you that I am now free in deed, according to what you have shared with you in the Bible (Romans 6:22, Galatians 5:1, Romans 8:1, Romans 7:24, 8:1, John 8:36, I Corinthians 12:27).

(Note: take time to look up these verses in the Bible which can be found in the Bible. You may want to write them down, and memorize them as well. It is good practice and will serve you well).

I pray Lord that you would help me to remember that each time I am tempted, that I can come back and talk with you, and read the Bible for strength and encouragement.

In the name of Jesus Christ I have asked all of these things, and I thank you for giving them to me, Amen.

## **The Spiritual Problems caused by Spiritual Explorations of Witchcraft & Dark Spirituality - **Hereditary** Witchcraft**

There is such a thing as occult forces that try to force families to serve them, for many decades, and for many generations. Some families did not KNOW how to fight the demonic spirits. Therefore they gave in to them, and serve those forces, and try to force their other family members to do this.

This needs to be resisted, but true freedom and true resistance can only be found in those who truly accept and believe the message of Jesus Christ as the New Testament confirms and explains. This is only ONE book of many portions of the New Testament. The New Testament is comprised of 27 books.

### **Prayer to be forgiven for sins committed while exploring darkness and/or evil and prayers to be forgiven for sins committed in & during witchcraft**

Some people will wrongly tell you that this prayer cannot or will not have a good impact on your life. Whether they consciously know it or not, those who say that are people who are trying to trick you. But if this prayer would really have no effect on your life, then it certainly cannot hurt to pray it.

Lord God, I do not come always to talk with you when I should. Lord, I find this prayer difficult and pray that you would give me the grace, strength and courage that I need to pray it and be totally sincere. Lord, I come to you because I am now a true Christian believer, and because I, (your name here), being under the Blood of Jesus, claiming the Mind of Jesus, and the Spirit of Jesus, do hereby present my request to

you boldly before your Throne of Grace (Ephesians 2:3/Hebrews 4:14-16/Philippians 2: 1-11).

I ask that you would neutralize and prevent any force or evil presence that might try to keep me from praying this prayer, in the name of Jesus and in the power of your blood. I pray that you would strengthen me as I pray this and that my mind would be clear, and that I would be able to concentrate on talking with you and on what I would like to pray. I thank you for coming to my help as you said you would in the Bible, and despite the tricks of any evil forces to convince me of the opposite. I thank you that you Love me Lord, even if I do not always feel as though you do because I am not perfect.

I thank you for what you did for me by dying on the cross for me. I thank you Lord, because I know that you are more powerful than the forces which may have been controlling my life, and which were exercising influence in my life that I want to be sure is terminated and over. I come to you in prayer today Lord, because I want to be delivered from all consequences of hereditary involvement in the occult or any occult curses which have impacted my life and/or hereditary witchcraft and all of the sins and curses which have come from those activities. I choose by my own will and I do now renounce and reprove all works of darkness in my life and the lives of the generations of those past and present whom I have joined.

Choosing by my own will Lord Jesus Christ, I renounce any and all curses or effects of my past actions, habits, thought processes and any other activity or intention contrary to your character and contrary to your word the Bible. any relatives of mine who have been in the occult which you know about Lord, and whereby I am or have been affected by any of their actions, thoughts, words or deeds. **In your name and by my will with your help and depending upon you, I renounce all occult blessings, all occult heritage and all occult consequences, as well as any demonic spirits or inspiration,**

which have a basis for interference or influence in my life, either because of my own actions or because of the actions of any of my ancestors or relatives which has an effect on me- whatever evil effect that might be.

In this renunciation Lord, I include blood and adoptive relatives and any mates, such as lovers, seducers and rapists wife/wives, husband/husbands, and children/grand-children/great-grandchildren. I hereby renounce any and every oath, commitment, covenant, decision, action, curse, fetish, gesture, and fleshly and immoral intimacies and unions that encouraged or brought about iniquity in my own life, or anyone meeting the above stated requirements for bring works of darkness to my own life.

[ you should take time out at this point, recalling to your mind any known names or circumstances - especially if there have been rapes or seductions that you know about, from or towards you, or that you participated in or witnessed. Take each situation and person individually and ask the Lord to forgive you of your involvement and participation in each of these situations. Where the situation applies instead to others, ask that they would come to realize the wrongness of their action, and that they would be drawn to the Lord and that they would repent and be saved ]

Lord, I hereby choose to renounce all unfruitful works of darkness, and have no further fellowship with them from this time forth (Romans 13: 12/Ephesians 5: 11) I do this through the Name of Jesus Christ, my Savior, through His Blood that was shed for me, through his precious Body given for me, through his Mind that suffered beyond anything I could ever suffer. I do this so that my whole being - body, mind, soul and spirit, may be completely set free from every sinful work of the past brought about by my sins or the sins of those before me. I do this so that no Luciferian, Satanic, or evil covenant, curse, or fetish from the past be laid against my account - in heaven or in or on the earth.

By this action right now today, I hereby serve notice that the handwriting of ordinances written against me and my generations are blotted out - effective as far back as needs be to the very first thought, word, deed or gesture. (Ephesians 2: 13-14). I do this so that from this day forward, I may go about serving You, Father, in reverence of You and seeking your counsel in everything I do. I submit my life unto You here and now as a living sacrifice - holy and acceptable in Your sight, which is my reasonable service. (Romans 12:1) Dear Heavenly Father, and Judge of the Universe, as I present this petition before you today, I thank You that You have heard me today, and granted my every expression in accordance with Your will.

I know that You have done this solely because of what Your Son, the true and only Jesus Christ, accomplished for me, by dying and paying the price for my redemption on the cross. Thank You from the depth of all of my being, for hearing my prayers and granting my petition. Please remind me of your grace and love on a daily basis. Please help me to seek to serve and follow you, and help me to continue to remember that you have forgiven me, and that I can take you at your word and trust what you have given to me in your Bible. I pray that you would help me to not do wrong, and to decide to do what is right, and to take active steps to follow you.

I pray that you would fill me with joy, comfort and hope and bring friends in my life who will strengthen my walk with You and encourage me to grow in the right spiritual path with you. I ask Lord that you would give me spiritual discernment so that I would not be deceived by others, and so that I would follow you in the ways that you want me to. I pray that you would help me to understand you and know you better and that you would help me be an effective messenger of yours to communicate the truths of the Gospel and live and stand up for You. You know Lord that I have asked all of these things in the name of Jesus Christ, and I thank you that I am now free in

deed, according to what you have shared with me in the Bible (Romans 6:22, Galatians 5:1, Romans 8:1, Romans 7:24, 8:1, John 8:36, I Corinthians 12:27). In the name of Jesus Christ, Amen.

**LIST OF ACCURATE BOOKS on the OCCULT /  
DEMONIC SPIRITS for those who are CHRISTIANS  
and who sincerely want to know more to help  
themselves, and their family members**

**These books are available at a bookstore online at  
[www.amazon.com](http://www.amazon.com) . They MAY be available through  
other places online (on the internet).**

Demonology Past and Present by **Kurt Koch** - [Available  
ALSO in German](#)

Occult ABC by Kurt Koch - [Available ALSO in German](#)

Other Books by Kurt Koch - [Available ALSO in German](#)

Demons in the World Today: A Study of Occultism in the  
Light of God's Word by Merril Unger

**The Beautiful Side of Evil by J. Michaelson**

Inside the New Age Nightmare: For the First Time Ever...a  
Former Top New Age Leader Takes You on a Dramatic  
Journey by Baer

Hidden Dangers of the Rainbow by Constance Cumbey

Die sanfte Verführung (Cumbey Constance)  
Book Description: 1987. Die Autorin beschreibt in diesem  
Standardwerk Entstehung, Lehren, Ziele und okkulte Wurzeln  
der New-Age-Bewegung. Sie enthüllt beklemmende

Parallelen zur ....biblischer Endzeitprophezeiungen.  
Hardcover, guter Zustand, Verlag Schulte & Gerth,  
Taschenbuch Neues Zeitalter (Geheimwissen), Religiöse  
Zeitfragen S. 300,

A Planned Deception: The Staging of a New Age Messiah  
(ISBN: 0935897003 / 0-935897-00-3) Cumbey, Constance  
Pointe Publishers

The Adversary by Marc Bubeck

Overcoming the Adversary by Marc Bubeck

Destroying the Works of Witchcraft Through Fasting &  
Prayer by Ruth Brown

Orthodoxy & Heresy: A Biblical Guide to Doctrinal  
Discernment by Robert Bowman

Beyond Seduction: A Return to Biblical Christianity by D.  
Hunt

**Pilgrim's Progress by John Bunyan** - The most widely  
translated Christian book after the Bible. (Yes, an edition in  
German, Dutch, French, Italian, Spanish, Portugues, and  
Arabic have all been made). Note: Pilgrim's Progress by John  
Bunyan is available for FREE online.

**The Christian in Complete Armour, or, A treatise of the  
Saints** by Pastor (Rev.) William GURNALL - in One Volume  
or in Three Volumes - available for FREE online  
(the term "saints" used here simply means Christians).



قد فرغ من الصلاة والسلام

الحمد لله

الحمد لله رب العالمين

كتاب

اسماء اسفار العهد الجديد وعدد اصحابها

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## انجيل متى

### الاصحاح الاول

١. اكتاب ميلاد يسوع المسيح ابن داود ابن ابراهيم\* ابراهيم ولد اسحق واسحق ولد يعقوب.  
 ٢. ويعقوب ولد يهوذا واخوته. ٣. ويهوذا ولد فارص وزارح من ثامار. وفارص ولد حصرون.  
 ٤. وحصرون ولد ارام. ٥. وارام ولد عميناداب. وعميناداب ولد نحشون. ونحشون ولد سلمون.  
 ٦. وسلمون ولد يوعز من راحاب. ويوعز ولد عوييد من راعوث. وعوييد ولد يسي. ٧. وبسي ولد  
 داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٨. وسليمان ولد رحبعام. ورحبعام ولد  
 ايبا. وايبا ولد آسا. ٩. وآسا ولد يوشافاط. ويوشافاط ولد يورام. ويورام ولد عزريا.  
 ١٠. وعزريا ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١١. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون  
 ولد يوشيا. ١٢. ويوشيا ولد بكنيا واخوته عند سبي بابل. ١٣. وبعد سبي بابل يكنيا ولد شلتائيل.  
 ١٤. وشلتائيل ولد زربابل. ١٥. وزربابل ولد ابيهود. وابيهود ولد الياقيم. والياقيم ولد عازور.  
 ١٦. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد اليود. ١٧. واليود ولد اليعازر. واليعازر  
 ولد مثنان. ومثنان ولد يعقوب. ١٨. ويعقوب ولد يوسف رجل مريم التي وُلِدَ منها يسوع الذي  
 يدعى المسيح\* ١٩. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سبي بابل  
 اربعة عشر جيلاً. ومن سبي بابل الى المسيح اربعة عشر جيلاً.

٢٠. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا  
 ووجدت حبل من الروح القدس\* ٢١. فيوسف رجلاً اذ كان باراً ولم يشأ ان يشهرها اراد تخليتها  
 سراً\* ٢٢. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف  
 ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس.  
 ٢٣. فستلد ابناً وتدعو اسمه يسوع. لانه يخلص شعبه من خطاياهم\* ٢٤. وهذا كله كان لكي يتم ما قيل  
 من الرب بالنبى القائل ٢٥. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره  
 الله معنا

٢٦. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته\* ٢٧. ولم يعرفها حتى  
 ولدت ابنها البكر. ودعا اسمه يسوع

### الاصحاح الثاني

١. ولما وُلِدَ يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد



کتاب

پیمان تازه

خداوند وراننده ما

عیسی مسیح

که از لسان اصلی یونانی

بفارسی

ترجمه کرده

افضل الفضلا المسيحيه

هنری مارتن کشیس انگلیسی ایست

---

که در دار السلطنت لندن محروسه

باعانت مجمع مشهور به بیبل سوسیته

کرت سیم بدار الطباعة بنده کمترین رچارد واطس

انگلیسی مطبوع کردید

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# НОВЫЙ ЗАВѢТЪ

НА

ГОСПОДА НАШЕГО

ИСУСА ХРИСТА,

Вѣрно и точно прѣведенъ отъ первообразно-то.



ЦАРИГРАДЪ,

Въ Книгопечатницѣ-тѣхъ на А. Х. Бояджіана.

—  
1874.

كتاب

# العهد الجديد

المنسوب الى ربنا عيسى المسيح

کتاب الانجیل الشریف

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ڪتاب عهد جديد

يعني

# خداوند يسوع مسيح کي انجيل

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يوناني زبان سے هندوستانی زبان میں ترجمہ کی گئی

اور شہر لندن میں ولیم وائٹس کے مطبع

میں چھاپی گئی

سنہ ۱۸۶۰ء یسوعی

IN THE  
HINDŪSTANĪ LANGUAGE.

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۶۳	-	-	-	-	-	-	مقیس کی انجیل
۱۰۳	-	-	-	-	-	-	لوتا کی انجیل
۱۷۰	-	-	-	-	-	-	یوحنا کی انجیل
۳۶۶	-	-	-	-	-	-	رسولوں کے اعمال
۲۷۶	-	-	-	-	-	-	خط رومہوں کو
۸۱۷	-	-	-	-	-	-	پہلا خط قرینتیوں کو
۲۴۳	-	-	-	-	-	-	خط رومہوں کو
۳۶۶	-	-	-	-	-	-	خط گالاتیوں کو
۳۷۸	-	-	-	-	-	-	خط افسسوں کو
۳۷۸	-	-	-	-	-	-	خط فلپیوں کو
۳۷۹	-	-	-	-	-	-	خط کورنثیوں کو
۶۱۱	-	-	-	-	-	-	خط تیسلونیقہ کے کو
۴۰۶	-	-	-	-	-	-	خط دومسلاؤس کو
۴۱۰	-	-	-	-	-	-	خط پہلا تیسلونیقہ کے کو
۴۱۰	-	-	-	-	-	-	خط دومسلاؤس کو
۴۱۰	-	-	-	-	-	-	خط طیمس کو
۴۱۰	-	-	-	-	-	-	خط قایمان کو
۴۱۰	-	-	-	-	-	-	خط عبرانیوں کو

## فہرست

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۱۴۵۴		-	-	-	-	-	-	پطرس کا پہلا خط
۱۴۶۲	-	-	-	-	-	-	-	پطرس کا دوسرا خط
۱۴۶۷	-	-	-	-	-	-	-	یوحنا کا پہلا خط
۱۴۷۵	-	-	-	-	-	-	-	یوحنا کا دوسرا خط
۱۴۷۶	-	-	-	-	-	-	-	یوحنا کا تیسرا خط
۱۴۷۷	-	-	-	-	-	-	-	یہودا کا خط
۱۴۷۹	-	-	-	-	-	-	-	یوحنا کے مکاشفات کی کتاب

---

# INJÍL I MUQADDAS,

YA'NE,

HAMÁRE KHUDÁWAND AUR NAJÁT-DENEWÁLE

YISÚ' MASÍH

KÁ NAYÁ 'AHD-NÁMA.

---

IS KÁ TARJUMA YÚNÁNÍ ZUBÁN SE ZUBÁN I URDÚ MEN  
BANÁRAS TRANSLATION COMMITTEE SE KIYÁ GAYÁ, JISE  
TAS, HÍH KARKE AB TÍSRI' BĀR CHHAPWÁTE.

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OF OUR  
LORD AND SAVIOUR  
**JESUS CHRIST.**  
IN SGAU KAREN.

---

။ လံာ် တာ် အာ် ဟိ အိ ဟိ အ သိ ။

---

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1850.

လံာ်အမံၤ

မးသဲး	မး	၁
မၢ်ကူး	မၢ်	၇၂
လူၤကဉ်	လူၤ	၁၁၆
ယီၤဟဉ်	ယီၤ	၁၈၈
တၢ်မၤဖိမၤတၢ်	မၤတၢ်	၂၄၆
ရိၤခၢ	ရိ	၃၁၇
ကရံၣ်သူးၤ၁	ကရံၣ်ၤ၁	၃၄၈
ကရံၣ်သူးၤ၂	ကရံၣ်ၤ၂	၃၈၂
ကလၢတံ	ကလၢ	၄၀၂
အွဲးဖူးစူး	အွဲး	၄၁၃
ဖိလံၤပံး	ဖိလံၤ	၄၂၄
ကလိးစဲ	ကလိး	၄၃၂
သွဲးစၢလနံၤ၁	သွဲးၤ၁	၄၄၀
သွဲးစၢလနံၤ၂	သွဲးၤ၂	၄၄၇
တံၤမသွဲးၤ၁	တံၤ၁	၄၅၁
တံၤမသွဲးၤ၂	တံၤ၂	၄၆၁*
တံတူး	တံ	၄၆၈*
ဖိၤလွဲးမိၣ်	ဖိၤ	၄၇၃*
ဖွၤတြီၤ	ဖွၤ	၄၅၁*
ယၢကိၣ်	ယၢ	၄၇၄
ပွဲးတၢ်လူၤ၁	ပွဲးၤ၁	၄၈၃
ပွဲးတၢ်လူၤ၂	ပွဲးၤ၂	၄၉၂
ယီၤဟဉ်သိၣ်တၢ်ၤ၁	ယီၤ၁	၄၉၇
ယီၤဟဉ်သိၣ်တၢ်ၤ၂	ယီၤ၂	၅၀၅
ယီၤဟဉ်သိၣ်တၢ်ၤ၃	ယီၤ၃	၅၀၆
ယူၤခၢ	ယူ	၅၀၈
အံၤလိၣ်ဃါ	လိၣ်	၅၁၀

# လိပ်စာမံး

မးသဲ	မး	Matthew	၁
မာ်ကူး	မာ်	Marc -	၃၂
လူကပ်	လူ	Luke -	၁၁၆
ယိဟာ်	ယိ	John -	၁၈၈
တၢ်မၤဖိမၤတၢ်	မၤတၢ်	Acts of Apostles	၂၄၆
ရိဝဲ	ရိ	Romans	၃၁၇
ကရိပ်သူးၤ၁	ကရိပ်ၤ၁	I Corinthians	၃၄၈
ကရိပ်သူးၤ၂	ကရိပ်ၤ၂	II Corinthians	၃၈၂
ကလၢတံ	ကလၢ	Galatians	၄၀၂
ဆူးဖူးစူး	ဆူး	Ephesians	၄၁၃
ဖိလိပ်ပံး	ဖိလိပ်	Philippians	၄၂၄
ကလီးစဲ	ကလီး	Colossians	၄၃၂
သွးစၢလနီၤ၁	သွးၤ၁	I Thessalonians	၄၄၀
သွးစၢလနီၤ၂	သွးၤ၂	II Thessalonians	၄၄၇
တံၤမသွးၤ၁	တံၤ၁	I Timothy	၄၅၁
တံၤမသွးၤ၂	တံၤ၂	II Timothy	၄၆၁
တံတူး	တံ	Titus	၄၆၈
ဖိလုံမိန့်	ဖိလုံ	Philemon	၄၇၃
ဇွဲတြိ	ဇွဲ	Hebrews	၄၅၁
ယၢကိပ်	ယၢ	James	၄၇၄
ပုးတၢ်နူးၤ၁	ပုးၤ၁	I Peter	၄၈၃
ပုးတၢ်နူးၤ၂	ပုးၤ၂	II Peter	၄၉၂
ယိဟာ်သိပ်တၢ်ၤ၁	ယိၤ၁	I [ Epistle / Letter of] John	၄၉၇
ယိဟာ်သိပ်တၢ်ၤ၂	ယိၤ၂	II [ Epistle -Letter of] John	၅၀၅
ယိဟာ်သိပ်တၢ်ၤ၃	ယိၤ၃	III [ Epistle-Letter of] John	၅၀၆
ယုဒ	ယု	Jude	၅၀၈
တၢ်လိပ်စာ	လိပ်	Revelation	၅၁၀

# လိပ်အခန်း

မဒဲး . . . . .	မဒဲး	Évangile selon Matthieu	၁
မာ်ကူး . . . . .	မာ်	Évangile selon Marc	၇၂
လူကပ် . . . . .	လူ	Évangile selon Luc	၁၁၆
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ရိမ္မာ . . . . .	ရိ	Épître aux Romains	၃၁၇
ကရံၣ်သူးၤ ၁။ . . . .	ကရံၣ် ၁	Première épître aux Corinthiens	၃၄၈
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ကလာတံ . . . . .	ကလာ	Épître aux Galates	၄၀၂
ဆွဲးဖူးစူး . . . . .	ဆွဲး	Épître aux Éphésiens	၄၁၃
ဖိလိပ် . . . . .	ဖိလိပ်	Épître aux Philippiens	၄၂၄
ကလိစဲ . . . . .	ကလိစဲ	Épître aux Colossiens	၄၃၂
သွဲးစၢလနီၣ် ၁။ . . . .	သွဲး ၁	Première épître Thessaloniens	၄၄၀
သွဲးစၢလနီၣ် ၂။ . . . .	သွဲး ၂	Deuxième épître Thessaloniens	၄၄၇
တံၤမသွဲး ၁။ . . . .	တံၤ ၁	Première épître à Timothée	၄၅၁
တံၤမသွဲး ၂။ . . . .	တံၤ ၂	Deuxième épître à Timothée	၄၆၁*
တံၤတူး . . . . .	တံၤ	Épître à Tite	၄၆၈*
ဖိလုခိပ် . . . . .	ဖိ	Épître à Philémon	၄၇၃*
ဇွဲးတြိ . . . . .	ဇွဲး	L'Épître aux Hébreux	၄၇၁*
ယၢကိပ် . . . . .	ယၢ	Épître de Jacques	၄၇၄
ပွဲးတၢ် ၁။ . . . .	ပွဲး ၁	épître de Pierre	၄၈၃
ပွဲးတၢ် ၂။ . . . .	ပွဲး ၂	Deuxième - de Pierre	၄၉၂
ယိဟပ်သိပ်တၢ် ၁။ . . . .	ယိ ၁	Première épître de Jean	၄၉၇
ယိဟပ်သိပ်တၢ် ၂။ . . . .	ယိ ၂	Deuxième épître de Jean	၅၀၅
ယိဟပ်သိပ်တၢ် ၃။ . . . .	ယိ ၃	Troisième épître de Jean	၅၀၆
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THE  
NEW TESTAMENT

OF OUR

LORD AND SAVIOUR JESUS CHRIST,  
IN TAMIL:

WITH REFERENCES, CONTENTS OF THE CHAPTERS AND CHRONOLOGY,  
FROM THE ENGLISH.



உலக இரட்சகராகிய

இயேசுக்கிறிஸ்துநாதர் அருளிச்செய்த

**புதிய ஏற்பாடு.**

இஃது

முலவாக்கியம் இரேனியுசையரால்

கிரேக்க பாஷையிலிருந்து

தமிழிலே திருப்பப்பட்டும்,

சென்னப்பட்டணத்திலுள்ள

சத்தியவேத சங்கத்தாரால் பரிசோதித்து

இங்கிலிஷ் ஒத்துவாக்கிய பைபிலின்படி

ஏற்படுத்தப்பட்டிருக்கிறது.

கி. பி. திருநெல்வேலி

சென்னப்பட்டணத்தில் அமெரிக்கன் மிஷியன் அச்சகத்தில் பதிப்பிக்கப்பட்டது.

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OUR LORD AND SAVIOUR

JESUS CHRIST:

Translated into the Burmese from the Original Greek.

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IN BURMESE.

AND EDITED WITH CONTENTS OF CHAPTERS AND REFERENCES.

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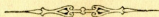
THE  
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AND EDITED, WITH CONTENTS OF CHAPTERS AND REFERENCES,

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ဓမ္မဟောင်းကျမ်း ၃၆ ကျမ်းတို့၏ အမည်နာမများ။

ကမ္ဘာဦးကျမ်း	.....	.....	.....	က
ထွက်မြောက်ရာကျမ်း	..	.....	.....	ထွ
ဝတ်ပြုရာကျမ်း	.....	.....	.....	ဝတ်
တောနေရာကျမ်း	.....	.....	.....	တော
တရားဟောရာကျမ်း	.....	.....	.....	တရား
ယောဂူမှတ်စာ	.....	.....	.....	ယောဂူ
တရားသူကြီးမှတ်စာ	.....	.....	.....	သူကြီး
ရူသဝတ္ထ၁	.....	.....	.....	ရူ
ဓမ္မရာဇဝင်ပဌမစောင်	..	.....	.....	၁ရာ
ဓမ္မရာဇဝင်ဒုတိယစောင်		.....	.....	၂ရာ
ဓမ္မရာဇဝင်တတိယစောင်	..	.....	.....	၃ရာ
ဓမ္မရာဇဝင်စတုတ္ထစောင်		.....	.....	၄ရာ
ရာဇဝင်ချုပ်ပဌမစောင်	..	.....	.....	၅ရာ
ရာဇဝင်ချုပ်ဒုတိယစောင်		.....	.....	၆ရာ
ဇေရမှတ်စာ ..	.....	.....	.....	ဇေ
နေဟမိမှတ်စာ	.....	.....	.....	နေ
သေတာဝတ္ထ၁	.....	.....	.....	သေ
ယောဘဝတ္ထ၁	.....	.....	.....	ယောဘ
ဆာလိကျမ်း ..	.....	.....	.....	ဆာ
သုတ္တံကျမ်း	.....	.....	.....	သု
ဒေသနာကျမ်း	.....	.....	.....	ဒေ
ရှောလမုနိသီခြင်း	.....	.....	.....	သီ
ဟေရှာယအနာဂတ္တိကျမ်း ..	.....	.....	.....	ဟေရှာ
ယေရမိအနာဂတ္တိကျမ်း		.....	.....	ယေ
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ယေဇကျောလအနာဂတ္တိကျမ်း		.....	.....	ယေဇ
ဒိယေလအနာဂတ္တိကျမ်း	.....	.....	.....	ဒိ
ဟောရှေအနာဂတ္တိကျမ်း	.....	.....	.....	ဟော

မှတ်ချက်။

ပြင်ချက်များကိုသုံးရန်နည်းကား၊ စာစောင်မျက်နှာအောက်ပိုင်းတွင်၊ ပြင်  
စာများကိုတွေ့ပြီးလျှင်၊ ကျမ်းနာမမပါဘဲ ဂဏန်းသာ ရှိသော်၊ ဂဏန်းနှင့်  
ဆက်စပ်လုံး (:) ဖြစ်လျှင်၊ ကြည့်နေသောစာစောင်၌၊ အခန်းကြီးကို ဆိုလို  
သည်။ ထိုအတူ၊ အခါတိုင်းဝတ်စပ်လုံးသည် အခန်းကြီးကိုပြသည်။ ဂဏန်း  
နှင့်ပိုက်ကလေး (၁) ရှိသော်၊ ကြည့်နေသော အခန်းကြီး၌ ပုဂံငယ်ကိုဆိုလို  
သည်။ ပိုက်ကြီး (၂) သည် ပြင်ချက်၏အဆုံးကိုပြသည်။

# ဓမ္မသစ်ကျမ်း ၂၇ ကျမ်းတို့၏အမည်နာမများ

ရှင်မဿဲခရစ်ဝင် . . . .	<b>Matthew</b> . . . .	မ
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ရှင်လုကာခရစ်ဝင် . . . .	<b>Luke -</b> . . . .	လု
ရှင်ယောဟန်ခရစ်ဝင် . .	<b>John -</b> . . . .	ယော
တမန်တော်ဝတ္ထု . . . .	<b>Acts of Apostles</b> . . . .	တ
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ကောရိန္သုဩဝါဒစာပဌမစောင် . . . .	<b>I Corinthians</b> . . . .	၁ ကော
ကောရိန္သုဩဝါဒစာဒုတိယစောင် . .	<b>II Corinthians</b> . . . .	၂ ကော
ဂလာတီဩဝါဒစာ . . . .	<b>Galatians</b> . . . .	ဂလ
ဖက်ဩဝါဒစာ . . . .	<b>Ephesians</b> . . . .	ဖ
ဖိလိပ္ပီဩဝါဒစာ . . . .	<b>Philippians</b> . . . .	ဖိ
ကောလောသဲဩဝါဒစာ . . . .	<b>Colossians</b> . . . .	ကော
သက်သာလောနီတီဩဝါဒစာပဌမစောင် . . . .	<b>I Thessalonians</b> . . . .	၁ သက်
သက်သာလောနီတီဩဝါဒစာဒုတိယစောင် . .	<b>II Thessalonians</b> . . . .	၂ သက်
တီမောသေဩဝါဒစာပဌမစောင် . . . .	<b>I Timothy</b> . . . .	၁ တီ
တီမောသေဩဝါဒစာဒုတိယစောင် . .	<b>II Timothy</b> . . . .	၂ တီ
တီတုဩဝါဒစာ . . . .	<b>Titus</b> . . . .	တီ
ဖိလေမုန်ဩဝါဒစာ . . . .	<b>Philemon</b> . . . .	ဖိလေ
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ရှင်ယောဟန်ဩဝါဒစာပဌမစောင် . .	<b>I [ Epistle / Letter of] John</b> . . . .	၁ ယော
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ရှင်ယောဟန်ဩဝါဒစာတတိယစောင် . .	<b>III [ Epistle-Letter of] John</b> . . . .	၃ ယော
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ဓမ္မဟောင်းကျမ်း ၃၉ ကျမ်းတို့၏အမည်နာမများ။

ယောလအနာဂတ္တိကျမ်း . . . . .	ယောလ
အာမုတ်အနာဂတ္တိကျမ်း . . . . .	အာ
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ယောနဝတ္ထ ၁ . . . . .	ယောန
မိက္ခာအနာဂတ္တိကျမ်း . . . . .	မိ
နာယိအနာဂတ္တိကျမ်း . . . . .	နာ
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ဟဂ္ဂအနာဂတ္တိကျမ်း . . . . .	ဟဂ္ဂ
ဇာခရိအနာဂတ္တိကျမ်း . . . . .	ဇာ
မာလခိအနာဂတ္တိကျမ်း . . . . .	မာလ

၇၁၆	ဒိဇာသဏိပဒိဝေရာဋ္ဌမ
၇၁၇	ဒိဇာသဏိလဒိဝေရာဋ္ဌမ
၇၁၈	ဒိဇာတ္ထဌာမဒိဝေရာဋ္ဌမ
၇၁၉	ဒိဇာမဉ္ဇပဝိဌဒိဝေရာဋ္ဌမ
၇၂၀	ဒိဇာသဏိပဝိဌဒိဝေရာဋ္ဌမ
၈၁	ဇေယနိပဉ္စမ
၉၁	ဇေယနိပဉ္စမ
၁၀၁	၂တ္ထဝဇာလဇာ
၁၀၂	၂တ္ထဝဇာလဇာ
၁၀၃	မိက္ခာသဏိ
၁၀၄	မိက္ခာသဏိ
၁၀၅	မိက္ခာသဏိ
၁၀၆	မိက္ခာသဏိ
၁၀၇	မိက္ခာသဏိ
၁၀၈	မိက္ခာသဏိ
၁၀၉	မိက္ခာသဏိ
၁၁၀	မိက္ခာသဏိ
၁၁၁	မိက္ခာသဏိ
၁၁၂	မိက္ခာသဏိ
၁၁၃	မိက္ခာသဏိ
၁၁၄	မိက္ခာသဏိ
၁၁၅	မိက္ခာသဏိ
၁၁၆	မိက္ခာသဏိ
၁၁၇	မိက္ခာသဏိ
၁၁၈	မိက္ခာသဏိ
၁၁၉	မိက္ခာသဏိ
၁၂၀	မိက္ခာသဏိ

THE  
NEW TESTAMENT<sup>LS</sup>

OF OUR  
LORD AND SAVIOUR JESUS CHRIST

TRANSLATED INTO TELUGU

FROM THE ORIGINAL GREEK.

మన ప్రభువున్న రక్షకుడున్నైన యేసుక్రీస్తుయొక్క

కొత్త నిబంధన.

ఆదిమ క్రేకు భాషలోనుంచి తెనుగులో రచించబడినది.

చెన్నపురిలో వుండే

సత్యవేద సంఘపువారివల్ల పరిశోధించబడి

క్రీస్తు శకము ౧౮౬౦ సం॥

చెన్నపురి అమెరికన్ మిషన్ ముద్రాక్షరశాలలో అచ్చువేయబడ్డది.

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# THE BOOKS OF THE NEW TESTAMENT.

కొత్త నిబంధనయొక్క పరిశుద్ధ గ్రంథమునందు యిమిడి యున్న పుస్తకములయొక్క నామ శ్రమము, పర్వములయొక్క వెరసి.

	పర్వము.		పర్వము.
మత్తె ... ..	౨౮	౧ థెస్సలొనీకై ... ..	౩
మార్కు... ..	౧౬	౧ తిమొథెయు ... ..	౬
లూకా ... ..	౨౪	౨ తిమొథెయు... ..	౪
యోహాను ... ..	౨౧	తీతు ... ..	౩
ఆపొస్తలుల కార్యములు ... ..	౨౮	ఫిలేమోను ... ..	౧
రోమా ... ..	౧౬	హెబ్రీ ... ..	౧౩
౧ కొరింథి... ..	౧౬	యాకోబు ... ..	౫
౨ కొరింథి ... ..	౧౩	౧ పేతురు ... ..	౫
గలతియ ... ..	౬	౨ పేతురు ... ..	౩
ఎఫెసీ ... ..	౬	౧ యోహాను ... ..	౫
ఫిలిప్పీ ... ..	౪	౨ యోహాను ... ..	౧
కొలొసైని ... ..	౪	౩ యోహాను ... ..	౧
౧ థెస్సలొనీకై ... ..	౫	యూదా ... ..	౧
		ప్రత్యక్షీకరణము ... ..	౨౨

**አዲስ:ኪዳን:**

**እርሱም:**

**የጊተጥንና : የመድኃኒተጥን:**

**የየሱስ:ክርስቶስ:**

**ወንጌል : ቀዲስ:**

**የሐዋርያቱም : መጻሕፍት::**

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These texts conforms to the T.R.  
as far as we know. Anyone having questions about this  
text should compare it to the Stephens / Estienne Version  
in Koine (Ancient) Greek of 1550/1551, which is the root  
standard historic Ancient Greek text of the New Testament





LE  
NOUVEAU TESTAMENT

DE  
NOTRE SEIGNEUR JÉSUS-CHRIST

---

D'APRÈS LA VERSION REVUE

Par J. F. OSTERVOLD



PARIS  
SOCIÉTÉ BIBLIQUE DE FRANCE  
41, RUE LA BRUYÈRE

1872

One of the Reliable copies of the French New Testament - Une Bible fidele.

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La Bible la plus fidele = Texte Recu - Grec Koine - d'Estienne (1550-51)



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**Chinese Simplified - Request to God**

。  
=====

亲爱的上帝, 谢谢这新约被发布了以便我们能学会更多关于您。

请帮助人民负责任对使这本电子书可利用。请帮助他们能快速地工作, 和使更加电子书可利用 请帮助他们有他们需要为了能继续工作为您的所有资源、金钱、力量和时间。

请帮助那些是队的一部分每天帮助他们。

请给他们力量继续和给每个他们精神理解为工作, 您要他们做。

请帮助每个他们没有恐惧和不记得, 您是回答祷告并且是负责一切的上帝。

我祈祷, 您会鼓励他们, 并且您保护他们, 并且工作& 部他们参与。

我祈祷, 您会保护他们免受能危害他们或减慢他们下来的精神力量或其它障碍。

请帮助我当我使用这新约使这编辑可利用并且的认为人民, 以便我能祈祷为他们和因此他们能继续帮助更多人民 我祈祷, 您会给我您的圣洁词(新约) 爱, 并且您会给我精神智慧和法眼认识您更多和了解我们是生存在的时期。

请帮助我会对付困难, 我与每天被面对。

God 阁下, 帮助我想要认识您更多和想要帮助其它基督徒在我的区域和在世界。

我祈祷, 您会给从事网站的电子书队和那些并且那些帮助他们您的智慧。

我祈祷, 您会帮助他们的家庭(和我家的) 各自的成员精神上不被欺骗, 但明白您和想要接受和跟随您用每个方式。 并且我要求您做这些事以耶稣的名义, 阿门,

=====

Chinese Traditional - Talking to the Lord of Heaven

親愛的上帝, 謝謝這新約被發布了以便我們能學會更多關於您。 請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

請幫助那些是隊的一部分每天幫助他們。請給他們力量繼續和給每個他們精神理解為工作, 您要他們做。請幫助每個他們沒有恐懼和不記得, 您是回答禱告並且是負責一切的上帝。我祈禱, 您會鼓勵他們, 並且您保護他們, 並且工作& 部他們參與。 我祈禱, 您會保護他們免受能危害他們或減慢他們下來的精神力量或其它障礙。

請幫助我當我使用這新約使這編輯可利用並且的認為人民, 以便我能祈禱為他們和因此他們能繼續幫助更多人民 我祈禱, 您會給我您的聖潔詞(新約) 愛, 並且您會給我精神智慧和法眼認識您更多和瞭解我們是生存在的時期。請幫助我會對付困難, 我與每天被面對。

God 閣下, 幫助我想要認識您更多和想要幫助其它基督徒在我的區域和在世界。 我祈禱, 您會給從事網站的電子書隊和那些並且那些幫助他們您的智慧。

我祈禱, 您會幫助他們的家庭(和我家的) 各自的成員精神上不被欺騙, 但明白您和想要接受和跟隨您用每個方式。 並且我要求您做這些事以耶穌的名義, 阿門,

## Chinese Traditional - Request to God

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請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

請幫助那些是隊的一部分每天幫助他們。請給他們力量繼續和給每個他們精神理解為工作, 您要他們做。請幫助每個他們沒有恐懼和不記得, 您是回答禱告並且是負責一切的上帝。

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我祈禱, 您會幫助他們的家庭(和我家的) 各自的成員精神上不被欺騙, 但明白您和想要接受和跟隨您用每個方式。並且我要求您做這些事以耶穌的名義, 阿門,

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## Japanese - Request to God

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親愛なる神、私達があなたについての詳細を学べるようにこの新約聖書が解放されたことありがとう。この電子本を使用できるようにさせる為に責任がある人々を助けなさい。それらを速く働ける助け電子本を使用できるようにさせなさい。それらがあなたのために働き続けられる必要とする資源すべて、お金、強さおよび時間があるのを助けなさい。

チームの部分であるそれらを助けなさいそれらを毎日助ける。それらにしてほしいことそれらのそれぞれに仕事のための精神的な理解を続け、与えるためにそれらに強さを与えなさい。それらのそれぞれが恐れを持たないのをそして祈りに答えるすべてを担当し、神であることを覚えなさいのを助けなさい。私によっては従事していることそれらを励ます、仕事及び大臣保護することそれらを、ことが祈り。

私によってはそれらに害を与えか、または遅らせることができる他の障害か精神的な力からそれらを保護することが祈る。私がそれら及び従ってことができるように、私がまたこの版を使用できるようにさせた人々について考えるのにこの新約聖書を使用するとき私を助けなさいそれらのために祈るより多くの人々を助け続けることができる。私によっては私にあなたの神聖な単語(新約聖書)の愛を与えること、そして祈るもっとよく知り、私達が生きている一定期間を理解するために私に精神的な知恵および大きい理解を与えることが。私が毎日と直面されること私が難しさを取扱う方法を知るのを助けなさい。

God 主は、私がもっとよく知り、私の区域のそして世界中の他のクリスチャンを助けたいと思いたいと思うのを助ける。私によってはウェブサイトに取り組むおよびそれらを与える電子それらをあなたの知恵助ける本のチームをおよびチームをことが祈る。私によっては家族(および私の家族)の個々のメンバーが精神的に欺かれないのを助ける言うことがわかり、あらゆる方法で受け入れ、続けたいと思うためにことが祈る。そして私はイエス・キリストの名でこれらの事を、アーメンするように頼む、

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## Gebet zum Gott

Lieber Gott, Danke, daß dieses Evangelium oder dieses neue Testament freigegeben worden ist, damit wir in der LageSIND, mehr über Sie zu erlernen. Helfen Sie bitte den Leuten, die für das Zur Verfügung stellen dieses elektronischen Buches verantwortlich sind. Sie wissen, daß wem sie sind und SieSIND in der Lage, ihnen zu helfen.

Helfen Sie ihnen bitte, in der Lage zu SEIN, schnell zu arbeiten, und stellen Sie elektronischere Bücher zur Verfügung Helfen Sie ihnen bitte, alle Betriebsmittel, das Geld, die Stärke und die Zeit zu haben, die sie zwecks sein müssen für, Sie zu arbeiten zu halten.

Helfen Sie bitte denen, die ein Teil der Mannschaft sind, das ihnen auf einer täglichen Grundlage helfen. Geben Sie ihnen die Stärke bitte, um jedem von ihnen das geistige Verständnis für die Arbeit fortzusetzen und zu geben, daß Sie sie tun wünschen. Helfen Sie bitte jedem von ihnen, Furcht nicht zu haben und daran zu erinnern, daß Sie der Gott sind, der Gebet beantwortet und der verantwortlich für alles ist.

Ich bete, daß Sie sie anregen würden und daß Sie sie schützen und die Arbeit u. das Ministerium, daß sie innen engagiert werden. Ich bete, daß Sie sie vor den geistigen Kräften oder anderen Hindernissen schützen würden, die sie schädigen oder sie verlangsamten konnten.

Helfen Sie mir bitte, wenn ich dieses neue Testament benutze, um an die Leute auch zu denken, die diese Ausgabe zur Verfügung gestellt haben, damit ich für sie und also, sie beten kann kann fortfahren, mehr Leuten zu helfen.

Ich bete, daß Sie mir eine Liebe Ihres heiligen Wortes (das neue Testament) geben würden und daß Sie mir geistige Klugheit und Einsicht, um Sie besser zu kennen geben würden und den Zeitabschnitt zu verstehen, dem wir in leben. Helfen Sie mir bitte, zu können die Schwierigkeiten beschäftigen, daß ich mit jeden Tag konfrontiert werde.

Lord God, helfen mir Sie besser kennen und zu wünschen anderen Christen in meinem Bereich und um die Welt helfen wünschen. Ich bete, daß Sie die elektronische Buchmannschaft und -die geben würden, die ihnen Ihre Klugheit helfen. Ich bete, daß Sie den einzelnen Mitgliedern ihrer Familie (und meiner Familie) helfen würden nicht Angelegenheiten betrogen zu werden, aber, Sie zu verstehen und Sie in jeder Weise annehmen und folgen zu wünschen. Geben Sie uns Komfort auch und Anleitung in diesen Zeiten und ich bitten Sie, diese Sachen im Namen Jesus zu tun, amen,

## Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make **more** Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus, Amen,

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## New Testament



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## GREEK NEW TESTAMENT NOUVEAU TESTAMENT GRECQUE



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Nouveau Testament persan [Perse - Iran] -  
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**Persian Iranian New Testament - Part # 4**



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# ETHIOPIC - AMHARIC

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Classic Turkish New Testament -



Part # 1

Classic Turkish New Testament -



Part # 2

Classic Turkish New Testament -



Part # 3

Classic Turkish New Testament -



Part # 4

Classic Turkish New Testament -



Part # 5

Classic Turkish New Testament -



Part # 6

Classic Turkish New Testament -



Part # 7

Classic Turkish New Testament -



Part # 8

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Part # 9

Classic Turkish New Testament -



Part # 10

Classic Turkish New Testament -



Part # 11

Classic Turkish New Testament -



Part # 12

# HUNGARIAN NEW TESTAMENT

NOUVEAU TESTAMENT HONGROIS - HONGRIE

1691

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HUNGARIAN N.T. [Marc](#) - # 2

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HUNGARIAN N.T. [Luke](#) - # 3

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## New Testament


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 **KAREN - MARK - # 2**

**KAREN - 1 & 2 THESS - # 11** 

 **KAREN - LUKE - # 3**

**KAREN - 1 & 2 TIMOTHY - # 12** 

 **KAREN - JOHN - # 4**


**KAREN -TITUS -PHILEMON - # 13** 

 **KAREN - ACTS - # 5**


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 **KAREN - 1 CORINTH. - # 7**

**KAREN- 2 PET./ 1-3 John - # 16** 

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1872

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 MODERNGREEK - I Timothy - # 15

 MODERNGREEK - Luke - # 3


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Please help them to have all the resources,  
the funds, the strength and the time that they  
need and ask for in order to be able  
to keep working for You.**

**I pray that you would encourage them and  
that you protect them physically and  
spiritually, and the work & ministry that  
they are engaged in.**

**I pray that you would protect them from the  
Spiritual or other Forces that could harm them  
or their work and projects, or slow them down.**

**Please help them to find Godly friends who  
are able to help. Provide helpful transportation  
for their consistent use.**

**Remind me to pray for them often as this  
will help and encourage them.**

**Please give them your wisdom and  
understanding so they can better follow you,  
and I ask you to do  
these things in the name of Jesus, Amen,**

**Thank you** for helping your fellow Christians by praying for us

